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by the author
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REV. WILLIAM JOHN CHICHESTER, D.D.

THE

First Presbyterian Church

A HISTORY OF THE OLDEST ORGANIZATION IN CHICAGO

With Biographical Sketches of the Pastors and Copious Extracts from the Choir Records

BY

PHILO ADAMS OTIS

Member of the Committee on Music since 1874

WITH ILLUSTRATIONS

CLAYTON F. SUMMY CO.
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LIST OF ILLUSTRATIONS.

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Abbreviations.—S., Soprano; A., Contralto; T., Tenor; B., Bass; O., Organist.

PRELUDE.

In presenting a history of the First Presbyterian Church I shall consider:

1. The history of the church from its foundation in 1833 to the consolidation with the Calvary Presbyterian Church in 1871.

2. The history of the Calvary Presbyterian Church from its foundation in 1859 to the consolidation with the First Church in 1871.

3. The period from the consolidation of the two churches in 1871 to the present date, 1900.

In preparing this volume I have consulted the records of the Session of the First Church commencing May 30, 1833; the files of newspapers in the Historical Society and Public Library; Captain A. T. Andreas' History of Chicago; the Historical Sketch of Rev. Zephaniah Moore Humphrey, D.D. (1867) and the Historical Sermons of Rev. Arthur Mitchell, D.D. (1878) and Rev. John Henry Barrows, D.D. (1883).

In January, 1875, I became especially interested in the musical part of the service, and at that time started a semi-official choir journal, in which were recorded every Sunday the names of the members of the choir present, titles of choir and organ selections, name of the officiating minister, occasionally noting text or subject of sermon, as well as important pulpit announcements. Funeral services of members of the church and congregation, in which the pastor and choir have taken part, are also noted therein.

This book, therefore, is largely devoted to the history of music in this church as a part of its service; and, as, to my knowledge, there exists no other work covering this subject, I have attempted to present a number of facts connected with church music with which I have become acquainted during my investigations, and which seem to me to deserve an authentic record in connection with a history of church life in Chicago.

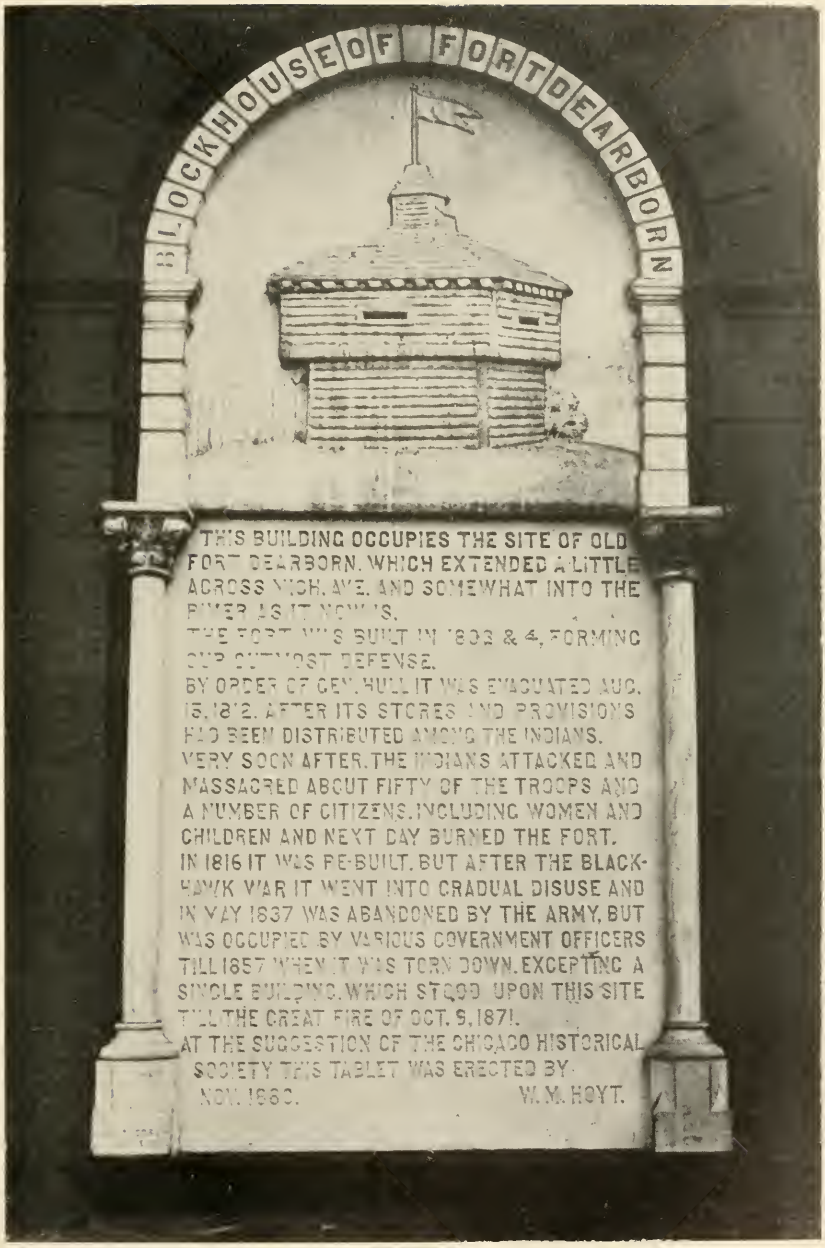
All the former pastors of the First Church excepting Rev. John Henry Barrows, D.D., have passed away. Rev. William John Chichester, D. D., the seventh and present pastor, began his labors October 3, 1897. Rev. Edward Anderson is the only surviving pastor of Calvary Church, the Rev. Daniel Lord, D. D., having been called to his rest September 10, 1899.

My thanks are due to many friends who have assisted in the preparation of this work, and especially to the following:

Mr. Eliphalet W. Blatchford, for the article on the life of his father, Rev. John Blatchford, D.D., the first pastor; Mr. George H. Fergus, author of "Fergus' Historical Series" and "Early Illinois"; Mr. Henry Eckford Seelye, member of the Session (1856–72), and Rev. William Willis Clark, for data pertaining to the early history of the church and its members; and to Mrs. William Saltonstall, of Plainfield, N. J., Mrs. Margarette Clarkson Hoard, of Ogdensburg, N. Y., Mrs. Oliver Kepler Johnson, Mr. Edward C. Cleaver and Mr. Charles O. Bostwick, of Chicago, for information pertaining to the choirs of earlier days.

I also feel under great obligations to Mr. Edward Duncan Jardine, of New York City, Mr. George S. Hutchings, of Boston, Mr. George N. Andrews, of Oakland, Cal., Henry Pilcher's Sons, of Louisville, Ky., Mr. W. A. Johnson, of Westfield, Mass., the late Mr. Charles Rollin Larrabee and Mr. Charles David Irwin, of Chicago, for their aid in collecting data regarding the organs of Chicago, and to many other kind friends for valuable suggestions.

If after the manner of "Old Mortality," who went about carving anew the head lines on the tombstones of the Covenanters, I have been able to place in clearer light any facts regarding those who, in the past, have given so much time and labor to the work of building up this church, then my task is done. We owe much to the founders and the pastors; as much and perhaps more to the faithful men and women by whose devotion, exertion and sacrifice the church has been maintained to this day; and as we pass from pulpit to congregation, it is but fitting to include the influence of the choir loft. P. A. O.



MEMORIAL TABLET ON THE SITE OF FORT DEARBORN.

"My heart is inditing a good matter."—Psalms xlv: 1.

HISTORICAL.

Little remains to-day of early Chicago. The few historic buildings which escaped the Goths of 1856–57 in their crusade for public improvement and extension of business, were consumed in the conflagration of 1871. While Fort Dearborn lasted, it was, as some one has well said, "the connecting link between us and the Indians and the wilderness." The block-house held out until 1857. Then it had to go, "and the place thereof" would "know it no more," but for a marble tablet attached to the north wall of the building at the intersection of Michigan Avenue and River Street, facing Rush Street bridge. Let us stop and read, for our ecclesiastical records start with Fort Dearborn:

This building occupies the site of old Fort Dearborn, which extended a little across and somewhat into the river as it now is. The fort was built in 1803–4, forming our outmost defense.

By order of Gen. Hull it was evacuated Aug. 15, 1812, after its stores and provisions had been distributed among the Indians.

Very soon after, the Indians attacked and massacred about fifty of the troops and a number of citizens, including women and children, and next day burned the fort.

In 1816 it was rebuilt, but after the Blackhawk war it went into gradual disuse, and in May, 1837, was abandoned by the army, but was occupied by various government officers until 1857, when it was torn down, excepting a single building which stood upon this site till the great fire of Oct. 9, 1871.

At the suggestion of the Chicago Historical Society this tablet was erected by W. M. Hoyt.

Nov., 1880.

Why was this particular point on Lake Michigan selected by our government as a position of "outmost defense"? Why was the fort placed at the mouth of the Chicago River, the least important of all the rivers flowing into the lake, an insignificant stream, with no harbor facilities, with few natural advantages? And yet on the site of this fort has grown up one of the great cities of the world.

A few historical data may here be permitted, though a full presentation would be outside the scope of the present work. One hundred years ago the great highway

from the Canadas to the lower Mississippi was up Lake Michigan to the Chicago River, thence by the Illinois River into the "Father of Waters." This was the route of Marquette in 1675, of La Salle in 1679, and of the Jesuit fathers in the eighteenth century in their missionary journeys from Quebec and Montreal to New Orleans. The agents of the trading companies having stations throughout the northwest and along the great lakes could send their goods to the Mississippi only by means of the Chicago portage.

Fort Dearborn was built for the protection of the trading interests, to counteract the influence of the British on the Indian tribes scattered along the lake, and to control the gateway to the Mississippi.

August 17, 1803, a company of United States soldiers, under the command of Captain John Whistler, arrived at the Chicago River, and during that summer and autumn built what has since been known as the first Fort Dearborn, named after General Henry Dearborn, at that time secretary of war. The fort was destroyed at the time of the massacre in 1812, but was rebuilt in 1816 on the same spot, after the plan adopted by the war department for most of its frontier posts, and consisted of quarters for the officers, barracks for the soldiers, magazine and provision storehouse and a block-house at the southwest corner, which served not only as a means of defense, but as a tower from which a view could be had of the surrounding territory. The officers' quarters were on the west side, and the soldiers' on the east side. The entire premises covered an acre or more of ground and were enclosed by a stockade, fourteen feet in height, made of pieces of timber driven into the ground and firmly bound together. It had two gates, one on the north and the other on the south side. The land to the south of the fort, reaching as far as Madison Street, was enclosed with a fence, and for a long time was known as "Fort Dearborn Reservation."[1] Dearborn Park, now occupied by the Public Library, was a part of this reservation, and

[1] Historical Sermon, by Rev. Abbott E. Kittredge, D.D., July 2, 1876.

Wabash and Michigan Avenues were laid out as a military garden and graveyard.

Mr. Addison Ballard, who has been identified with the First Presbyterian Church for at least thirty years, writes of Fort Dearborn as he first saw it:

CHICAGO, February 7, 1899.

In reply to your letter asking for my recollections of Fort Dearborn, I will say that I came to Chicago first in April, 1843, a wet spring, mud everywhere. Fort Dearborn stood on the highest and driest spot that I could see or find, and was located at about the junction of what is now Michigan Avenue and River Street. At that time the land was not subdivided, as it was when I came to Chicago to live in 1852. The block-house was the distinctive feature of the fort; it remained long after the other buildings had disappeared. The stockade was still standing in 1843. It ran along the west line of Michigan Avenue to the present alley between Michigan Avenue and River Street, thence along the line of this alley to River Street. The opening of River Street may have removed the stockade from the north boundary of the fort prior to the year 1852. The stockade was made of puncheons[1] four to six inches thick, driven into the ground. The lighthouse stood on the bank of the river just west of the south end of Rush Street bridge, as it now is.

In 1856 John S. Wright, a manufacturer and dealer in agricultural machinery, bought the block-house and all that remained of the stockade, removing it in 1857 to his new factory on the north branch of the river, and manufacturing the old timber into furniture as souvenirs for himself and friends. The old logs were native oak, and all well seasoned. At that time [1856] I was manufacturing sash, blinds and doors at my factory, corner of Market and Congress Streets. Mr. Wright wished me to saw up the logs into lumber, but not having machinery adapted to such work, I could not take the order. So he did not remove the block-house and stockade until 1857, when he procured the necessary machinery.

Chicago in 1833 consisted of a collection of log houses, or huts rather, built by the traders and settlers, on both sides of the river, for a mile or so from its mouth. The only frame buildings were those occupied by the stores, of which there were three, standing about half a mile back from the lake.

The first minister to preach the Gospel in Chicago was an aged Methodist, Rev. Jesse Walker, who came in April, 1833. "He lived in a log cabin," says Dr. Mitchell, "on

[1] The halves of a split log, with the faces smoothed with an adze or ax, are called puncheons.

the west side of the river, near the north branch, and preached there on the Sabbath."[1]

Just at this time, the spring of 1833, the Indian War having terminated by the surrender of Blackhawk to General Scott,[2] the troops at Fort Dearborn were ordered elsewhere. They were to be relieved by two companies then at Fort Brady, Sault Ste. Marie, Michigan Territory, under the command of Captain John Fowle,[3] and Brevet-Major De Lafayette Wilcox.[4] Rev. Jeremiah Porter, who had been at the Sault since 1831, doing missionary work at this frontier post and preaching to the men in the fort, was invited by Major Fowle to accompany the expedition to Fort Dearborn. He decided to go, as he had been requested by the Missionary Society to explore the shores of Lake Michigan, at that time almost an unknown region, and see if there were any settlements where the preaching of the Gospel would be received. The trip from Fort Brady "was then," says Dr. Mitchell, "almost an ocean voyage." It took seven days to come from Mackinac. The little schooner, "the 'Mayflower' of our history," at last arrived off Chicago on Sunday morning, May 12, 1833, only to pass another dreary day waiting for the boisterous waves to subside, that a landing might be effected. On Monday, the 13th, the lake having calmed sufficiently for the vessel to enter the river, Major Fowle landed his troops and passengers.

May 19, the Sunday following the landing of Major Fowle and the troops, Rev. Jeremiah Porter held the first religious services in the history of the church, in the carpenter shop of Fort Dearborn, preaching from the words

[1] Historical Sermon, by Rev. Arthur Mitchell, D.D., 1878.

[2] In 1832 my grandfather, Deacon Philo Adams, of Milan, Erie county, Ohio, took a drove of cattle to Fort Dearborn for the supply of General Scott's army. He left Milan, May 10, delivered the cattle June 20, and arrived home July 1. The diary he kept on this trip is now in the possession of my uncle, Mr. Jay Adams, of Toledo, Ohio. When a lad, I often heard my grandfather speak of General Scott and Fort Dearborn. He told me that the Indians called this place Chi-Ca-Guh, the last syllable spoken as a guttural and with a strong accent. My great-grandfather, Daniel Adams, was one of General Stark's Green Mountain Boys, and was present at the surrender of Fort Ticonderoga. Deacon Philo Adams was born December 12, 1786, and died July 15, 1864.

[3] Captain John Fowle was killed April 25, 1838, by a steamboat explosion, on the Ohio River.

[4] Major Wilcox distinguished himself in the war of 1812 and died at Palatka, Fla., January 3, 1842.

of the Carpenter of Nazareth: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."[1] In the afternoon Mr. Porter preached in Father Walker's cabin; at six o'clock he held a prayer meeting at the fort, and later in the evening attended another service at Father Walker's. About a month later we find the second entry in Vol. I. of the records of the Session, which reads:

June 26. The church was organized by adopting the Covenant and Articles of Faith in the Presbytery of Detroit.

The following persons were received at the formation of the church, viz.:

IN GARRISON.

Capt. D. Wilcox.	Richard Burtis.
Mrs. S. G. Wilcox.	Benjamin Briscor.
Lieut. L. T. Jameson.	Ebenezer Ford.
Sergt. J. Adams.	John ~~Guy.~~
Mrs. H. Adams.	Isaac Inghram.
Sergt. William C. Cole.	William Johnson.
Mrs. Julia Cole.	David Lake.
Mrs. Ruth Ward.	James Murray.

CHICAGO.

Mr. John Wright.	Mrs. Elizabeth Brown.
" Rufus Brown.	" Mary Taylor.
" John S. Wright.	" Clark.
" Philo Carpenter.	" Syntha Brown.
" Jonathan H. Poor.	

At the jubilee celebration of this church, held in 1883, the name of Miss Eliza Chappel, whom he had known in Mackinac as a teacher, was added to the above list "on the authority and by the request of Rev. Jeremiah Porter." The first public school in Chicago was organized in the meeting house of the First Presbyterian Church, and Miss Chappel was the first teacher in this school. She was married to Rev. Mr. Porter June 16, 1834, in Rochester, N. Y.

The membership of the church increased within a few months from twenty-six to fifty-seven, and to accommodate both soldiers and citizens, preaching services were held for a time both in the fort and at Father Walker's cabin on Wolf Point. June 11, 1833, a committee had been appointed to solicit subscriptions for the construction of a meeting house, Mr. Porter generously suggesting that any money subscribed toward his support might be applied to the

[1] Historical Sermon, by Rev. John H. Barrows, D.D., 1883, page 16.

building fund. In the meantime the Home Missionary Society made proper provision for Mr. Porter.

The erection of the first house of worship was quite an event in the little settlement. "Nearly all the inhabitants aided in the construction of this building, and the undertaking was so stupendous that every shoulder was needed at the wheel."[1]

The meeting house, built by Mr. Joseph Meeker,[2] "stood out in the open field, without any fence around it, on what is now the alley of the lot at the southwest corner of Lake and Clark Streets," on the south twenty-five feet of lot 1 in block 34 in the Original Town of Chicago. The Chicago *Daily Democrat* (1834) says: "The First Presbyterian Church has purchased lot 1 in block 34." The books of the Title Guarantee and Trust Co. do not, however, show any record of such a purchase. We can only infer that for the two years or more the Society was in possession of this lot it must have been by permission of the Trustees of the Illinois and Michigan Canal, who held title to the land. The lot was purchased at the canal sale, June, 1836, more than two years after the meeting house was built, by James Curtiss, secretary of the Illinois Hotel Co. The hotel scheme collapsed in the panic of 1835–37, and thus the church was providentially permitted to continue in possession another year, until a new location was procured farther south on Clark Street, below Washington Street.[3]

It was a frame structure of the plainest character, about forty feet in length and twenty-five in width, with plastered walls and bare puncheon floors. The cost was

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[1] Hurlbut's "Chicago Antiquities," page 615.

[2] Mr. Joseph Meeker was born in Elizabethtown, N. J., September 29, 1805; came to Chicago early in 1833; was received into the membership of this church September 8, 1833; librarian in the first formal organization of the Sunday School March 16, 1835; one of the founders of the Calvary Presbyterian Church, June 20, 1859; died in Chicago January 4, 1872. I was a member of his Sunday School class at the South Congregational Church in 1857, and often heard him speak of his early life in Chicago.

[3] Rev. A. D. Field, in speaking of the early churches of Chicago, says: "There was this year [1836] a small Catholic chapel, a block south of the Tremont House, and the Presbyterians had a house about 20×30, seated with school benches, which served as church and school house, situated on Clark Street, between Randolph and Lake Streets, where the present writer received many of the elements of an education, and often sat with aching bones through the long Sabbath services." ("Chicago and Her Churches. Phillips, 1867.)

$600. The seating arrangements consisted of benches made of ordinary pine boards, which would accommodate about 200. The settlers and the troops from the garrison "filled the building comfortably every Sunday." In the spring months, when the water in the ditch in front of the church made it almost inaccessible, the benches taken from the church were the ordinary means for bridging the slough.

"Several of the members of the church," says Dr. Mitchell,[1] "lived on the West Side, where there were then three houses, but one of those houses, though only 20×14, accommodated that winter seventeen persons. For them it was quite a circumstance to reach the church. The river had to be crossed by a sort of floating bridge, near what is now Randolph Street, and they must then go skipping from one log to another, across the swamps and bogs of the muddy prairies. Sometimes they were sadly bemired on the way, and more than once ladies had to be picked up by strong arms and lifted across the black and treacherous holes."

Such was "Chicago's first built Protestant meeting house, commonly called 'the Lord's House,' and a useful building it was to the first settlers." It was dedicated January 4, 1834, Mr. Porter preaching a sermon from this text: "Yea, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young; even Thine altars, O Lord of hosts; my King and my God." (Psalms lxxxiv: 3.) Mr. Porter was assisted in the dedicatory services by Rev. A. B. Freeman, pastor of the First Baptist Church, who offered the consecration prayer.

From 1833 to 1835 the membership increased to about one hundred, and, as the church was then self-supporting, Mr. Porter felt justified in accepting a call, in the autumn of 1835, to the Main Street Presbyterian Church, of Peoria, "a place which had been settled some fourteen years earlier than Chicago."

Mr. Porter was very reluctant to sever his relations with the work he had founded in Chicago, and did not go,

[1] Historical Sermon, by Rev. Arthur Mitchell, D.D., page 7.

as he wrote Dr. Mitchell many years later, without an earnest effort to find in his successor, "the best minister in the land." While a delegate to the General Assembly at Pittsburg in May, 1835, Mr. Porter was in hopes of finding some one there who would believe in the possibilities of a great city on the banks of Lake Michigan. Rev. Edward Humphrey, D.D., of Louisville, Ky., brother of Rev. Z. M. Humphrey, D.D.; Rev. E. N. Kirk, D.D., of Albany; Rev. J. W. Adams, D.D., of Syracuse; Rev. Joel Hawes, D.D., of Hartford, and Rev. Derrick Lansing, D.D., of Auburn, "were besieged in vain." There was no great desire on the part of any of these men to leave their comfortable homes in the east for pioneer life in a place which was generally supposed to be "in a great swamp back of Lake Michigan."

The people had already taken the name of the First Presbyterian Church, but no steps had been taken for the purpose of incorporating the Society. November 24, 1835, a meeting of the members was held, in pursuance of an act entitled, "An Act Concerning Religious Societies," approved February 6, 1835, at which the Society assumed the name of "The First Presbyterian Church and Society of Chicago," and elected five trustees thereof, to hold their office for one year, viz.: Louis T. Jamison,[1] Peter Bolles,[2] William H. Brown,[3] Hiram Pearsons[4] and William H. Taylor,[5]

[1] Captain Louis Titus Jamison, U. S. A., a native of Virginia, was one of the officers of the garrison who came with Mr. Porter in May, 1833, from Fort Brady. At this time (1835) he had charge of the government work on the harbor; died in October, 1856, aged fifty-one, at Rio Grande, Tex., where he resided after the Mexican War.

[2] Mr. Peter Bolles was a member of the committee for obtaining a charter to the city of Chicago. At the first city election in 1837 he was chosen alderman from the second ward; school inspector in 1839; died in New York City August 19, 1839, aged forty-five.

[3] Mr. William H. Brown came to Chicago in 1835, and was received into the membership of the church November 3 of that year. In June of the following year he was chosen an elder, an office he continued to hold until 1842, when he withdrew with others to organize the Second Church. He was a philanthropist and an influential friend of the Chicago public schools, acting as school agent from 1840 to 1853. He served the people so ably in this capacity that Brown School, built in 1855, was named for him. The Chicago Historical Society chose him as its first president in 1856. Mr. Brown died in Amsterdam, Holland, June 17, 1867, aged seventy-two.

[4] Mr. Hiram Pearsons came to Chicago before 1833. At the first city election in 1837 he was chosen treasurer; afterward alderman of the sixth ward. He was a large real estate operator; died at Alameda, Cal., August 11, 1868, aged fifty-seven.

[5] Mr. William Hartt Taylor is now living at Brookline, Mass. While in Chicago, he was a shoe merchant, and resided at the southeast corner of Wabash Avenue and Congress Street.

a certificate of whose election was made and recorded according to the provisions of the said act.

During the two years which elapsed before a successor to Mr. Porter was secured, the pulpit was supplied partly by Rev. Isaac T. Hinton[1], pastor of the First Baptist Church, Rev. William McLean[2] and Rev. J. J. Miter.[3] "Mr. Hinton became virtually the pastor of the Presbyterian as well as the Baptist Church," says Dr. Mitchell; "both congregations were his auditors." Mr. Porter, in his pamphlet on "The Earliest Religious History of Chicago" (pages 59 and 60), shows how intimate were the relations between the two churches. "The First Baptist Church was organized October 19, 1833, under the pastorship of Rev. Allen B. Freeman. Previous to his coming, his principal supporters, Dr. John T. Temple and others, had attended our meetings in the fort and at Wolf Point, and until our church was built, Mr. Freeman and I preached alternately in a room on Franklin Street."

Mr. Freeman died of typhoid fever December 17, 1834, aged twenty-seven, and his funeral services were held in the First Presbyterian Church, Mr. Porter preaching the sermon. These cordial relations between the two churches continued during the pastorate of Rev. Isaac T. Hinton, as the ministers "felt bound together by the warmest and strongest bonds."

There were at that time two men in the west who were afterward to become devoted pastors of this church —Rev. John Blatchford and Rev. Flavel Bascom. Each

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[1] Hon. John Wentworth, in a lecture delivered May 7, 1876, said of Mr. Hinton: "He was a man who never seemed so happy as when immersing converted sinners in our frozen river or lake. It was said of his converts that no one of them was ever known to be a backslider. It is also claimed for Mr. Hinton that no couple he married was ever divorced. He was just as careful in marrying as he was in baptizing. He wanted nobody to fall from grace." (Andreas' "History of Chicago," Vol. I, page 318.) Mr. Hinton died of yellow fever in New Orleans, August 28, 1847, aged forty-eight.

[2] Miss Frances L. Willard, one of the early teachers in Chicago, wrote of Mr. McLean in a letter, May 25, 1836: "He preaches with eloquence and in a studied argumentative style. Mr. McLean says that in all his travels he was never in a place where money was talked of as here. Ten thousand dollars is nothing! fifty thousand! one hundred thousand only are named." (Andreas' "History of Chicago," Vol. I, page 301.) Rev. William McLean was afterward pastor from 1837 to 1840, of the First Presbyterian Church of Washington, D. C., where he died February 13, 1873, aged sixty-six.

[3] Rev. John J. Miter was the stated supply, 1839–40, of the Presbyterian Church in Knoxville, Ill.

had visited the scene of his future labors, each appreciated the responsibilities of the work, each recognized the growing importance of the young city and the great need there for the preaching of the Gospel.

December 25, 1836, Miss Willard wrote to a friend:

> We have prospects of a minister at last. Rev. Mr. Blatchford, from some town near New York City, has received a call, has not accepted it, but will preach here this winter. Thirty thousand dollars are subscribed for the erection of a meeting house which is to be built of marble. It is not calculated by the committee that it will be finished in less than two years.[1]

Rev. John Blatchford started west in 1836, and after a brief stay in Chicago, went to Jacksonville, Ill., where he spent the winter of 1836–37. There he received a call from the First Presbyterian Church of Chicago, which he accepted, and was installed as its first pastor July 1, 1837.

All thoughts the people may have entertained as to the erection of a costly house of worship, "to be built of marble," were soon dispelled by the financial depression of 1837. For a few years they had to content themselves with their simple frame meeting house, although some desired changes were effected in its condition and location. The former situation had become undesirable, as the adjacent property was in demand for business purposes, and the people were going to the southern part of the city for their homes, "away out on the prairies below Van Buren Street." The building was moved in 1837–38 from its original position on Clark Street, near Lake Street, to the corner of Clark Street and the alley now known as Calhoun Place, south of Washington Street and facing Clark Street, being the south fifty feet of lot 1, in block 56, Original Town of Chicago. During the seven years following and prior to the purchase of the land by the Society, the owners did not demand any rental, as they "regarded the presence of the church a blessing to the whole community." After two years of unceasing labor, Dr. Blatchford's health gave way and he was obliged to terminate his work in Chicago. He was dismissed from the pastorate August 18, 1839, at his own request.

[1] Andreas' "History of Chicago," Vol. I, page 301.

REV. JOHN BLATCHFORD, D.D.
From a daguerreotype in the possession of Mr. E. W. Blatchford.

October 6, 1839, a call was extended by the church to Rev. Albert Hale.

The records of the Session read:

Session met at the house of Mr. Carpenter. Present, Mr. John Wright, moderator, Philo Carpenter, B. W. Raymond and W. H. Brown. After prayer, on motion, resolved that we give a call to the Rev. Albert Hale to become the pastor of this church at a salary of $1,000, pledging the church for a larger sum should the first be insufficient.

Mr. Hale, afterward known as "Father Hale," the friend of Abraham Lincoln, declined the invitation.

Rev. Flavel Bascom first came to Chicago on his wedding journey in July, 1833,[1] and was invited to preach, as Mr. Porter had an appointment in the country. Unwilling to accept the accommodations at Beaubien's Hotel, and finding Rufus Brown's[2] log boarding house full, he was at length induced to encamp in the study of the absent minister, above Peck's store. Provided with matches and a tallow candle by Mr. Brown's family, he escorted his bride through the prairie grass to that home of commerce and piety, and in the pastor's study, furnished with calico hangings, made his abode while in Chicago. On Sunday he preached, in the carpenter shop at the fort, the first sermon which he ever delivered in Illinois. The text was: "Be ye, therefore, perfect, even as your Father which is in heaven is perfect."

In the winter of 1839-40, Mr. Bascom came to Chicago as an agent of the American Home Missionary Society, and began preaching for the First Church, "having been excused from traveling over the Illinois prairies in winter." A formal call was extended to him to become the pastor of the church at a meeting of the Session, held January 21, 1840:

Mr. Bascom having vacated the chair, Mr. Carpenter was appointed moderator, when it was voted that a call be given, in pursuance of a vote of the church and congregation, to the Rev. F. Bascom to become the pastor of this church, and that a salary of $1,000 be included in said call.

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[1] Historical Sermon, by Rev. John H. Barrows, D.D., page 23.

[2] "Most of the members of my original church," says Mr. Porter, "except those in the army, were of this family, so that Mrs. Brown could with much truth say, 'the church that is in my house.'" ("Earliest Religious History of Chicago," page 58.

Mr. Bascom accepted the pastorate "with the understanding that he might do missionary work during the summer." He was installed on Sunday, November 11, 1840.

The nine years' ministry of Rev. Flavel Bascom, D.D., covered a period of remarkable growth in the membership and affairs of the church. The old frame meeting house was again enlarged by increasing its width, and, as the Society was now in a condition to have a home of its own, plans were under consideration for a permanent building.

May 7, 1844, the church purchased from Samuel and F. A. Russell, all of lot 1 in block 56, Original Town of Chicago, on the south end of which the "Wooden Church" was then standing. Though the trustees acquired a frontage of eighty feet on Washington Street and one hundred and eighty feet on Clark Street, the space was not sufficient to give proper light and ventilation for the building contemplated. An agreement was thereupon entered into with Robert Freeman, whereby title was acquired to the east twenty-seven feet of lot 2 in block 56, immediately west of and adjoining lot 1. The deed from Freeman to the church trustees was recorded December 19, 1849. This made a total frontage of one hundred and seven feet on Washington Street. The foundations of the "Brick Church" were laid in 1847, and in September, 1849, the building was dedicated.[1] In the meantime the finances of the Society were in such a condition that it became necessary for the trustees to sell a portion of the lot, according to an advertisement which appeared in the *Daily Tribune* of July 20, 1848:

VALUABLE LOTS FOR SALE.

The south fifty feet, fronting on Clark Street, of lot 4 [*should be lot 1*—AUTHOR], in block 56, being the same on which the old building of the First Presbyterian Church now stands. Terms of sale, cash.

By order of the board of trustees.

SAMUEL HOWE, *Secretary*.[2]

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[1] "The cost of the building was about $24,000," says Dr. Mitchell, "and a serious debt was incurred, which greatly embarrassed the Society."

[2] Mr. Samuel Howe, an early member of the Chicago Board of Trade, was born at York, Pa., December 20, 1812. During his life of thirty years in Chicago he was an active worker in the interests of a number of religious, charitable and educational institutions; among them may be noted the Presbyterian Theological Seminary of the

This piece of ground, including the portion of the east twenty-seven feet of lot 2, immediately in the rear thereof, was purchased by Mr. Philip F. W. Peck, November 23, 1848, for $1,850, the deed being signed by Sylvester Lind[1], Jabez Barber[2], Sylvester Marsh[3], R. C. Bristol[4], and Claudius B. Nelson[5], trustees.

On or about the time of this sale it was discovered that the proceedings and certificates of election of the church trustees had not been made in all respects according to the law. A special act of the legislature was passed February 8, 1849, legalizing all former acts of the Society, and declaring Sylvester Lind, Jabez Barber, R. C. Bristol, Sylvester Marsh and Samuel Howe, who were elected trustees February 22, 1848, "to be the legal successors in office of any trustees of said church and Society at any time heretofore elected, . . . and that the property of said First Presbyterian Church of Chicago shall vest in the above named trustees and their successors in office," etc.

Seven years later it became necessary for the church to move still farther south, and on October 19, 1855, the

Northwest, the Half Orphan Asylum and the Howe mission. Mr. Howe died in Oak Park May 2, 1872.

[1] Mr. Sylvester Lind, a native of Scotland, came to Chicago in 1837, and for a long time was engaged in the lumber business. He was a member of the Session from May 8, 1848, until January 7, 1856. He had charge of the rebuilding of the "Wooden Church" on Clark Street (about 1842), during the ministry of Rev. Flavel Bascom. Lind University was named for him. Mr. Lind died at Lake Forest, Ill., February 6, 1892, aged eighty-four.

[2] Mr. Jabez Barber was in the lumber trade, and accumulated a large fortune. He was clerk of the Session from October 24, 1848, until November 29, 1849. In 1855 he, with his wife and one child, went to Europe, embarking on the return voyage at Liverpool January 23, 1856, on the ill-fated Collins' Line steamer "Pacific," which was never heard from.

[3] Mr. Sylvester Marsh came to Chicago in 1834. He was a pioneer in the packing business. He organized the White Mountain R. R. Co. Died at Concord, N. H., December 30, 1884, aged eighty-one.

[4] Mr. Richard Clarke Bristol was an early lake captain; an insurance agent in 1842, and a member of the Board of Underwriters. Before that time he was engaged in the forwarding and commission business with Mr. Hibbard Porter, under the firm name of Bristol & Porter. Mr. Bristol died at Brooklyn, N. Y., July 10, 1866, aged fifty-eight.

[5] Mr. Claudius Buchanan Nelson came to Chicago in 1842, and entered the hardware firm of Blair & Stimson, afterward known as William Blair & Co. Later he became a partner, and continued with this firm until 1881, when he withdrew. Mr. Nelson was received into the membership of the church August 5, 1844, by letter from the First Presbyterian Church of Erie, Pa. He was one of the founders of the Lake Forest University, and a director in the Presbyterian Theological Seminary of the Northwest; died at Hyde Park, March 29, 1885, aged sixty-five.

trustees entered into a contract for the sale of the remaining portion of this ground, covering the one hundred and seven feet frontage on Washington Street and the one hundred and thirty feet on Clark Street, with the brick edifice, to Mr. Hugh Maher[1] at a price of $65,000. Mr. Peck purchased this contract from Mr. Maher, and received a deed, dated November 22, 1855, signed by Charles N. Henderson,[2] Amzi Benedict,[3] Claudius B. Nelson, Samuel P. Farrington[4] and Augustus G. Downs, trustees.

The heirs of the Peck estate have kindly given me the opportunity of examining the two deeds conveying the church property to Mr. Philip F. W. Peck, documents prepared by Mr. Peck with great care. He wished to get all the title the church had, and that he might be sure he was dealing with the people calling themselves the First Presbyterian Church, he named the Society in the body of the deed in four distinct ways:

The First Presbyterian Church and Society *of* Chicago, otherwise known as

The Presbyterian Church and Society of Chicago, otherwise known as

The Presbyterian Church of Chicago, otherwise known as

The First Presbyterian Church *in* the City of Chicago.

This property is now the site of the Chicago Opera House building. After the Society moved to Wabash Avenue in 1857 the "Brick Church" was used for various purposes. In 1858 it was occupied by the Mechanics' Institute. About the beginning of the war it was converted into a

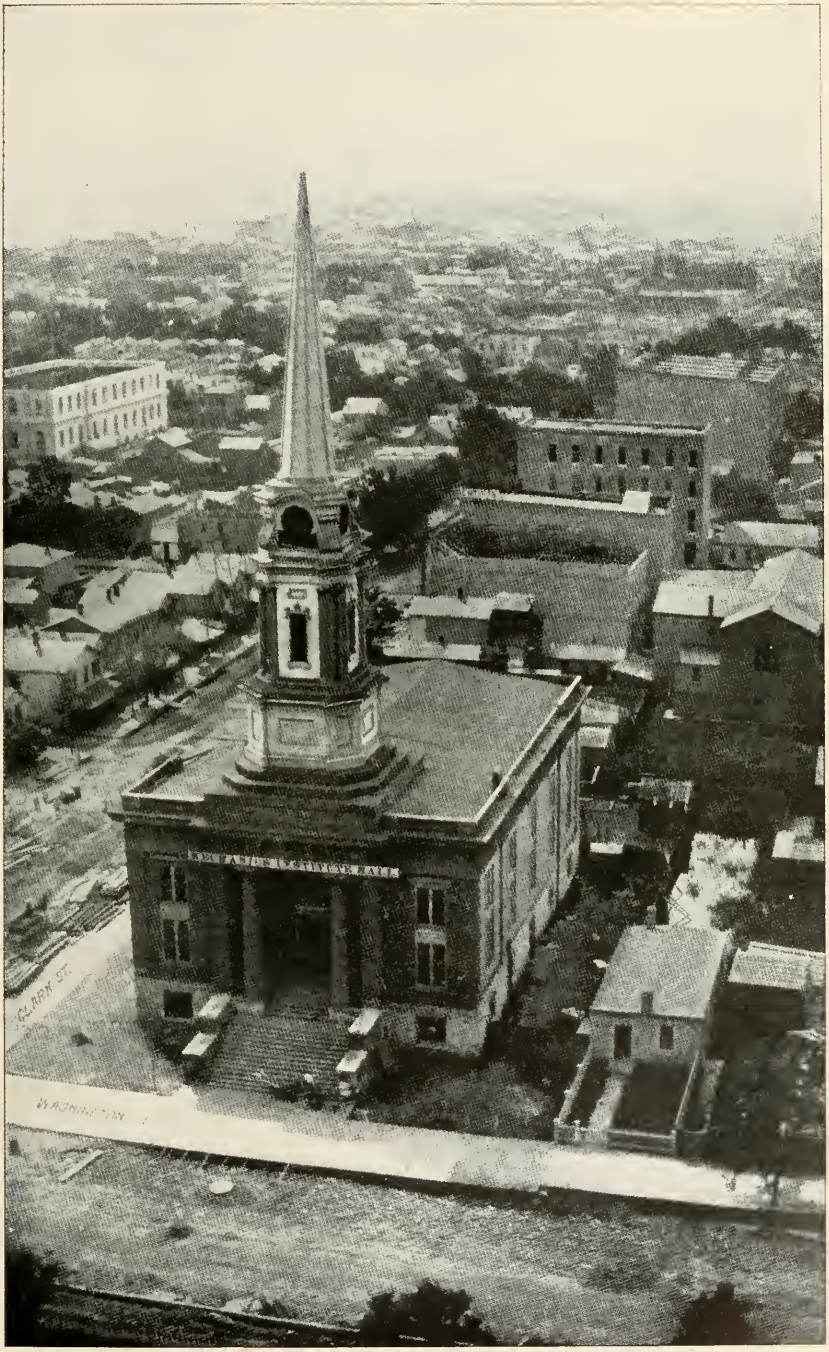
[1] Mr. Hugh Maher, a native of Ireland, came to Chicago in 1837. He was one of the boldest, shrewdest real estate operators of his day. "At one time he owned the entire frontage of both sides of the Chicago River from Sixteenth Street to Eighteenth Street." He died in Hyde Park, January 22, 1884, aged sixty-six.

[2] The name of Henderson has been associated with the boot and shoe industry of this country for nearly fifty years. Mr. Charles Nelson Henderson founded the firm of C. N. Henderson & Co. in 1852. After his death, January 4, 1859, the business was carried on by his nephew, under the name of C. M. Henderson & Co.

[3] Mr. Amzi Benedict, one of the early merchants in the dry goods trade of Chicago, was received into the fellowship and communion of this church September 17, 1849. Mr. Benedict now lives at Latona, Fla.

[4] Mr. Samuel Putnam Farrington was born at Hopkinton, N. H., January 29, 1819. He came to Chicago in 1850, and founded a wholesale grocery business, continuing in that line until 1884, when he removed to Minneapolis, Minn. He was received into the membership of the church July 5, 1862. He died at Minneapolis May 7, 1897.

April



THE FIRST PRESBYTERIAN CHURCH, 1857 ("THE BRICK CHURCH").

music hall, known as Smith & Nixon Hall, and was a popular place for concerts and lectures.

The "Brick Church" had been dedicated in September, 1849, and soon after, Rev. Flavel Bascom, D.D., severed his connection with the church. The Chicago *Weekly Democrat* of December 4, 1849, contains this paragraph:

On Tuesday evening last the Society (First Presbyterian Church) met and called Rev. George F. Magoun, of Galena, Ill. Mr. Magoun is said to be a preacher of eminent ability and fine social accomplishments. It was also resolved to give to Rev. Dr. Bascom, the late popular pastor, a friendly call at his residence on Madison, between Wells and Franklin Streets, on Monday evening next.

The Sessional record of the year 1849 ends with this note:

The past year, full of mercies and testifying to the forbearance and long suffering of our Saviour Lord, has closed upon the history of this church. In addition to the numerous vacancies made in the church rolls by dismissions and deaths, especially by the awful visitation of cholera, the church has to record the separation between themselves and their esteemed pastor, Rev. Flavel Bascom, who was dismissed at his own request on the 4th of December, after laboring among them with much acceptance for ten years. On the same day a call was forwarded to the Rev. George F. Magoun, of the Second Presbyterian Church at Galena, to take upon himself the pastoral office of this church; and Rev. Mr. Walker, late pastor of the Third Presbyterian Church of this city, was invited to fill the pulpit *ad interim*. (Signed) SAM'L BROOKES, Clerk.

The invitation to Mr. Magoun was followed by the appointment of delegates to visit him and urge his acceptance. On March 16, 1850, another invitation was sent to Mr. Magoun:

The church and Session, having resolved to send a second invitation to the Rev. George F. Magoun to become pastor, a call and letter to the church at Galena were forwarded per mail. The income to be fourteen hundred dollars.

As Mr. Magoun's name does not appear again in the record, the call from the First Church of Chicago must have been declined.

Rev. Harvey Curtis was called to the pastorate of the church at a meeting held Monday, July 1, 1850:

Session met after a full meeting of the church and congregation, at which a vote was taken, with but one dissentient voice, to call the

Rev. H. Curtis, of Madison, Indiana, to take upon himself the pastoral office of this church, with a salary of $1,500 per annum.

Mr. Curtis began his pastorate August 26, 1850, according to the record of a Session meeting held that day.

The installation services of Mr. Curtis are thus noted:

On Sabbath Day, October 7, 1850, the Rev. H. Curtis was installed as pastor over this church. The Rev. Mr. Patterson preached the sermon, the Rev. Mr. Goss gave the charge to the pastor, the Rev. Mr. Bascom gave the charge to the people, and the Rev. Mr. Weed offered the prayer.

The first part of Dr. Curtis' ministry was a period of trial and anxiety, but he conducted the church through those perilous times "with consummate wisdom." "He began his labors under difficulties. An embarrassing debt was on the church. There were painful differences among the members as to the best methods of anti-slavery work."

The affairs of the Society were in such a state at this time that at a meeting on Thursday evening, September 11, 1851, "the question of separation and division of church property was seriously entertained." At a joint meeting of the Session, trustees and pastor, on Monday evening, September 22, the matter was finally "left in the hands of the Session," who resolved, on October 27, "that a separation of the church was not desirable at the present time."

The members of the church had very decided views on the subject of slavery, as may be seen from the record of a meeting on January 3, 1853:

The first Monday in the New Year was spent by the church in religious exercises and review of God's dealing with it during the past year.

The following declaration of sentiment in relation to some of the moral questions of the day, in which Christian feeling is deeply interested, was adopted.

Passing over the preamble, which declares that, "the will of God as revealed in the Holy Scriptures is the only authoritative and infallible rule of duty to all mankind," and article I, which sets forth the duty of Christians and all philanthropists, "to abstain from and discountenance in others all violations of the Sabbath as a heaven appointed day of rest," we come to the remaining portion of the

"declaration," the discussion of which had for a long time threatened the very existence of the Society:

Article II. We regard the system of American Slavery as a gross invasion of the natural rights of man and a grievous outrage upon the principles of that civil liberty we enjoy and that Protestant Christianity we profess, a moral wrong which must be offensive to God, and which is most injurious to the temporal prosperity and happiness and to the spiritual well being of all connected with it. And for its speedy overthrow, we invoke the co-operation of all humane and philanthropic and Christian people, and the interposition of Almighty God.

Article III. We hold the recent "Fugitive Slave Law" to be a palpable violation of some of the fundamental principles of our Federal and State Constitutions; and opposed to the natural promptings of humanity and the precepts of Christianity, and as such we shall not cease to demand and labor for its repeal.

Article IV. We regard the laws of this State in respect to colored people as most oppressive and needlessly cruel, and altogether unworthy of a free and generous and Christian people; and we will heartily co-operate in any wise and effectual means for their repeal.

Article V dealt with the subject of intemperance. The members "hailed the passage of the 'Maine Liquor Law' as a wise and proper and effectual means of suppressing the evil."

In consequence of dissension on the slavery question, twenty-six members withdrew in 1842 to form the Second Presbyterian Church.

"During that time," said Dr. Patterson[1] in his address at the jubilee celebration of the Second Church in 1892, "there was a further development in the church of extreme abolitionism and of sympathy with what was then styled Oberlin Perfectionism, which led to a distinct and visible growth of aggressive and conservative parties." It led to the inauguration of "a movement for the establishment of a second church, where the more conservative Presbyterian families of the city might find and enjoy a quiet, religious home suited to their wishes and wants." "I have said," continued Dr. Patterson, "that the Second Church was at first conservative in regard to the slavery question and Christian doctrine. It was, however, always decidedly anti-slavery, averse to revolutionary action on that

[1] "History of the Second Presbyterian Church, Chicago," 1892, pages 269 and 270.

subject. On these accounts the pastor and the church were denounced from the beginning as pro-slavery, and it was openly claimed that all the piety remained in the mother church."

Then came the rupture between Congregationalism and Presbyterianism, resulting in the withdrawal in 1852 of forty-eight members from the First Church for the organization of Plymouth Congregational Church. "At that critical epoch," said Dr. Patterson, "it was confidently predicted that in ten years there would not be a Presbyterian Church left in Chicago. But this intense denominational feeling soon abated, and Christian comity prevailed, as it has continued to do ever since."

The withdrawals from the First Church continued until the membership had declined from 456 to 254. May not the "declaration of sentiment" of January 3, 1853, be regarded as a shout of victory from the survivors, who, having routed all their opponents, were now in undisputed possession of the field?

Relieved of all disturbing elements, the church entered once more on a season of prosperity, and was greatly blessed during the remaining years of the pastorate of Dr. Curtis. The membership, which had been depleted fully one-half by this "period of strife and rebuke," was increased in "the winter and spring of 1852 by a gentle but precious season of spiritual refreshing."

The "Brick Church" was sold because "it was found," says Dr. Humphrey,[1] "that the location was not good, the surrounding population being driven away by the encroachments of business, and the place becoming constantly more and more dusty and noisy. At the same time an increase of church sittings was needed to supply the wants of the rapidly increasing population." It was decided, after paying the outstanding indebtedness, "to divide the proceeds in such a manner as to secure the speedy erection of three church buildings in the three divisions of our city. This plan was carried out with the generous hope that the members on the West Side would unite with the

[1] Historical Sketch, by Rev. Z. M. Humphrey, D.D., 1867, page 5.

Third Presbyterian Church, and those on the North Side with the Westminster, now the Fourth Church."

November 6, 1855, the trustees—Charles N. Henderson, Claudius B. Nelson, Samuel P. Farrington, Augustus Gould Downs and Amzi Benedict—purchased from Mr. Carlton Drake the north half of lot 8 in block 10, in Fractional Section 15, Addition to Chicago. Six months later to a day, May 6, 1856, Mr. Austin Goodrich conveyed to the same trustees the south half of said lot 8, making a total frontage of eighty feet on Wabash Avenue.[1] The cost of the entire property was about $12,500.

The new edifice was commenced in 1856, and completed in October, 1857, under the supervision of Boyington & Wheelock, architects.[2] The Chicago *Daily Press* of Friday, October 16, 1857, gives the following account of the dedicatory services, which took place on the previous evening:

There was an impressive sermon by the pastor, Dr. Curtis. Mr. W. H. Currie, the accomplished organist of St. Paul's, brought out the power of the fine organ in a striking manner. Although the weather was unfavorable, there was a large audience present. The house is finely lighted by day through the rich stained glass windows in the ceiling, and the effect of gas light on the interior at night is the finest possible.

The same paper in their issue of Monday, October 19, 1857, gives further details of the interior finish:

The pulpit is located in front of the organ gallery (at the west end of the church), semi-octagon in form, and is grained in imitation

[1] This property is now known as the premises Nos. 307-313 Wabash avenue. In 1872 the church had the opportunity of selling this land at $80,000, cash, but declined the offer, to accept one of $100,000, of which $20,000 was in cash and $80,000 in deferred payments. It was the expectation at the time (1872) that the proceeds of the sale of this property would pay the cost of the new edifice at the corner of Indiana Avenue and Twenty-first Street. But the purchaser could not even pay the interest on the deferred payments, and the property, after some years, reverted to the Society. In the meantime a mortgage of $70,000 had to be raised on the Indiana Avenue edifice for its completion. The Wabash Avenue lot was finally sold in 1880 at about $400 per front foot. As an evidence of the enormous growth in real estate values within the last fifteen years the forty feet (one-half of the old church lot), covered by the buildings 307 and 309 Wabash Avenue, were sold in 1897 for $150,000.

[2] Mr. W. W. Boyington was born July 18, 1822, in Southwick, Mass., came to Chicago in 1853, and died at Highland Park, Ill., October 16, 1898, aged seventy-six. He built the St. Paul's Universalist Church (1856), First Presbyterian Church (1857), Wabash Avenue M. E. Church (1858), and in later years the Board of Trade, Exposition building, Columbus Memorial and other important buildings. He was Chicago's first professional architect.

Otis Leonard Wheelock died at San Jose, Cal., January 23, 1893, aged seventy-seven.

of English oak. The organ is a splendid instrument. The case, or screen, is executed in the same style of architecture as the other parts of the house, and was designed by the architect to fill the place arranged for it. It is a perfect model. The instrument is one of the largest first-class organs made by the well known firm of Hall & Labagh, of New York City. The case of the organ has been grained to correspond with the pulpit and pews.

The *Daily Press* closes its articles on the description of the church with this notice from the trustees, regarding the sale of pews to be held on the evening of October 19:

In view of the favorable circumstances of the Society and the present stringency in monetary affairs, and wishing to place it within the means of every member of the Society to purchase a seat, the trustees are induced to offer the most favorable terms, viz.: Ten per cent cash, ten per cent in three months, five per cent in six months, and the balance in one, two and three years from day of sale, with interest at ten per cent. The prices of pews range from $25 to $800.

The total cost of the land, building, organ and furnishings was about $135,000.

Early in the year 1858 Dr. Curtis was elected president of Knox College at Galesburg, Ill., and on the evening of June 8 his resignation as pastor was laid before a meeting of the church and congregation. A resolution offered by Mr. E. S. Wells was unanimously adopted:

Resolved, That in reviewing the past eight years of Christian labor, counsel and fellowship under the leadership of Dr. Curtis we can see how kindly have been the dealings of God with us, in giving us one so pre-eminently qualified as an expounder of the Bible, a faithful and affectionate pastor and sympathetic friend.

The members of the church and congregation met on Monday evening, July 12, 1858, the late pastor, Rev. Harvey Curtis, D.D., acting as moderator, and Mr. J. H. Brown as secretary, and unanimously adopted a resolution offered by Mr. S. H. Pierson:

That the Session be and are hereby authorized to extend an unanimous call to Rev. Theodore L. Cuyler, of New York City, to become pastor of this church.

The Session and trustees met on the following evening, July 13, and appointed Mr. E. S. Wells and Mr. Henry E. Seelye a committee to visit the Rev. Theodore L. Cuyler and tender him the call. At the next meeting

THE FIRST PRESBYTERIAN CHURCH, 1859—
WABASH AVENUE, NEAR CONGRESS
STREET.
From the collection of Mr. Frank W. Smith.

WABASH AVENUE M. E. CHURCH, 1859—N. W. CORNER
HARRISON STREET. WITH THE FIRST PRESBYTERIAN
AND ST. PAUL'S UNIVERSALIST CHURCHES
IN THE DISTANCE.
From the collection of Mr. Frank W. Smith.

Monday evening, September 6, the committee made a report that it was doubtful if Mr. Cuyler would accept the invitation to become pastor of this church, whereupon a resolution offered by Dr. R. C. Hamill was adopted:

That Rev. Theodore L. Cuyler be advised of the unanimity of this church in the continuance of the call, and that a committee of five be appointed to draft a series of resolutions expressive of the sense of this meeting.

A committee was thereupon appointed, consisting of H. T. Wilson, Dr. R. Ludlam,[1] J. W. Smith, J. M. Mather and George W. Perkins, who brought in a report before the close of the evening, which was in substance:

That the committee heretofore appointed to confer with Mr. Cuyler be continued, and that they are hereby authorized to convey to him the unanimous, the unqualified and earnest assurance of this church and congregation that it is their sincere and fervent desire to obtain an early acceptance of their call.

Resolved, That it is still the unanimous conviction of this church that God in His Providence has designed the Rev. Theodore L. Cuyler to be its pastor.

In the meantime it was necessary that some one should act as pastor of the church. The Session, accordingly, at a meeting September 20, invited the Rev. S. S. Smith to serve as temporary supply for three months or less, commencing October 1, with a salary at the rate of $2,000 per annum.

Monday evening, September 27, the original committee who were appointed to wait upon Mr. Cuyler appeared before the church and congregation and reported:

We have received a letter from Mr. Cuyler, in which he states that, having again taken the matter into prayerful consideration, and carefully weighed the importance of the two fields, he was still of the opinion that the interests of Christ's kingdom at large could and would be better promoted without a change of field, and that he must, therefore, decline the call which had been extended to him.

The name of Rev. John G. Atterbury, of New Albany, Ind., was then presented by Mr. G. H. Hazelton as one in every way qualified to become pastor of the church.

Mr. S. H. Pierson suggested the name of Rev. Dr. Burchard, of New York City, as a candidate for the pastorate.

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[1] Dr. Reuben Ludlam, Sr., president of Hahnemann College, and one of the best known surgeons and homeopathic practitioners in America, died April 29, 1899; born at Camden, N. J., in 1831; graduate of the University of Pennsylvania.

A ballot was then taken, resulting in eighty-seven votes being cast, of which thirty-three were for Rev. J. G. Atterbury, and fifty-four were blanks.

A resolution offered by Mr. C. A. Norton shows that the people had hopes of yet securing Mr. Cuyler:

Resolved, That the original committee be requested to again confer with Mr. Cuyler, and, furthermore, that they earnestly entreat Mr. Cuyler to visit the church before the matter is entirely dismissed from his mind, and to see for himself what are the wants of the church.

"Early in the month of October," says Mr. Henry M. Curtis, "Mr. Cuyler came out from Brooklyn and preached for us. The church was crowded at each service."

The committee reported October 18:

That they had conferred with Mr. Cuyler, and that there was no hope of his accepting the pastorate of the church. (1)

A resolution offered by Mr. J. W. Smith was then adopted:

We do still believe that God has some good man in reserve for this church, and that the only way to secure a permanent pastor is to refer the matter to the Session; that the Session carefully look into the qualifications of the different men who are now before them, or who may be suggested to them, and when they are able to recommend the name of one who will not only be acceptable to our whole church, but who also manifests a willingness to accept the call, that they invite him to preach before the congregation.

Monday evening, April 4, 1859, Mr. F. V. Chamberlain, on behalf of the Session, reported that they had conferred with Rev. Z. M. Humphrey, of Milwaukee; that as a committee they had heard him preach, and that they were of the opinion that "the best interests of the church and the cause of Christ would be consulted by sending a call to Mr. Humphrey."

An informal ballot was then taken, resulting in Mr. Humphrey receiving all but seven votes. On the regular ballot which followed, he was unanimously chosen pastor and "his salary fixed at $3,000 per annum." He began his labors May 15, 1859.

During the ministry of Dr. Humphrey the towers of the church building on Wabash Avenue were completed. March 27, 1864, a new brick and stone building for the use

(1) Aid Tabernacle

of the Railroad Mission, erected at a cost of about $18,000, was appropriately dedicated. The building stood on the east side of Griswold Street, on the premises now known as 48 and 50 Pacific Avenue. A new chapel was built at 45 and 47 Congress Street, and was dedicated Sunday evening, June 2, 1867, the services consisting of the usual opening exercises, followed by addresses from Dr. Humphrey, Mr. Leonard Swett, Mr. E. S. Wells and others.

In the morning of that day, June 2, the Second Presbyterian Church celebrated the twenty-fifth anniversary of the foundation of their church and the installation of its first and, up to that time, only pastor, Rev. Robert W. Patterson, D.D.

Dr. Humphrey tendered his resignation Monday evening, February 3, 1868, to accept a call from Calvary Church, Philadelphia. After the reading and acceptance of his letter of resignation, on motion of Mr. E. S. Wells, a resolution was passed requesting the Presbytery "to dissolve the ecclesiastical relations so long and pleasantly existing between the people and the pastor of this church, for the reasons represented by him."

Mr. S. P. Farrington suggested "that the salary of the pastor be continued for a term of six months after his leave, to give him a chance to recuperate his health before entering upon his new pastorate." This was modified by Mr. J. W. Smith:

Resolved, That the salary of our pastor, Rev. Z. M. Humphrey. D.D., be continued for six months from March 1, on condition that he does not enter upon his new pastorate, for continued active service, until after that time (September 1).

On motion of Mr. E. V. Robbins, this resolution was adopted unanimously.

The particulars regarding the call to Rev. Arthur Mitchell, to become the next pastor of the church, are set forth in the records of the Session. At a meeting of the Society, July 10, 1868, Messrs. Allen,[1] Brooks,[2]

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[1] Mr. William T. Allen was a trustee of the church and chairman of the committee on music from 1861 to 1870. He died May 18, 1891.

[2] Mr. Joseph P. Brooks came to Chicago in 1854 and identified himself with the church in 1864. For many years he was a member of the board of trustees, and at the time of his death was treasurer of the church. He died suddenly June 28, 1873, aged

Robbins[1] and Walker were appointed a committee to act with the Session, in selecting some one to present to the church as a candidate for the pastorship. Several names were offered for consideration, prominent among them being that of Rev. Arthur Mitchell, of Morristown, N. J. The committee visited Morristown, heard Mr. Mitchell preach, and, after careful consideration of his qualifications, agreed in recommending him as their choice. An unanimous call was accordingly extended to Mr. Mitchell by the church, to become its pastor, at a salary of $5,000 per year, with an annual vacation of six weeks and an allowance of $1,000, to defray his expenses in removal.

Mr. Mitchell visited Chicago before coming to a decision, and on August 24 wrote his letter of acceptance. He began his labors October 25, 1868, the installation services taking place on November 10 following. He came to Chicago at a time when all branches of the church work were in a prosperous condition. Greater interest was taken in the Sunday School and missions during the three years which followed his arrival than at any time since. In 1868 the church supported five mission schools—the Railroad, Foster, Sands, Indiana Street and Archer Avenue Missions —all of which, except the Railroad Mission, have since been transferred to the care of other churches. The Church School in 1868, or thereabout, numbered from 325 to 375 in regular attendance, and the Railroad Chapel School from 1868 to the time of the fire had an average attendance of about 1,000. If the interest in the Church School and Railroad Chapel is not now what it was in 1868, it is not from any indifference on the part of the members of the church. It is due entirely to the changes caused by the invasion of business, rapid transit and the development of attractive suburbs.

The records of the Session contain this note regarding the destruction of the church on Wabash Avenue in the great fire of October, 1871:

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forty-seven. The pallbearers at his funeral on June 30 were Dr. Hitchcock, Addison Ballard, D. W. Irwin, Frank C. Wells, Solomon A. Smith, and John C. Dore.

[1]Mr. and Mrs. E. V. Robbins now reside in San Francisco, and are members of Calvary Presbyterian Church, of that city.

On Sunday, October 8, a collection was taken in the church for the benefit of the sufferers from a severe conflagration which had visited the West Side on Saturday night. It was Communion Sunday; none realized that it was the last one in the old church, around which so many precious memories clustered. That night a fire broke out in the West Division, crossed to the South Side, and then to the North, destroying a large portion of the city. Early on Monday morning our beautiful church home, as well as its beautiful chapel and the Railroad Mission chapel, was destroyed. Nothing was saved but the records of the church, the Communion service and the Sexton library.

CALVARY PRESBYTERIAN CHURCH.

When Mr. James Otis, father of the author, came to Chicago with his family, in 1857, they attended for the first year the South Congregational Church, then at the northeast corner of Calumet Avenue and Twenty-sixth Street in the district then known as Carville. The car works of the Illinois Central Railroad were at the foot of Twenty-sixth Street, between the street now known as South Park Avenue and the lake. The little settlement of homes, stores and churches which grew up about the works, was called Carville. In the following year my father made the acquaintance of Rev. J. Ambrose Wight,[1] pastor of the Olivet Presbyterian Church, then at the northwest corner of Wabash Avenue and Twelfth Street. My father had a pew in Olivet Church for a year or more, until the project of forming a new Presbyterian Church (Calvary) began to take definite shape, an enterprise in which my parents took a great interest.

The records of Calvary church, now in my possession, show that the first meeting for the purpose of organization was held at the Protestant Orphan Asylum on Michigan Avenue, on the evening of June 20, 1859. Mr. Ebenezer Jenkins was called to the chair, and Mr. James Otis was appointed secretary. The meeting adopted a resolution to this effect:

> That in view of the rapid increase of the population; in view of the number of professing Christians and of those who are not, who have all expressed a wish that a Presbyterian Church should be organized in this part of the city; duty to the Head of the church, ourselves, our families and the many around us, demands the organization of this church at the earliest practicable moment.

On motion, Rev. F. W. Graves, Mr. Joseph Meeker and Mr. Ebenezer Jenkins were appointed a committee to ascertain the names of all who were desirous of uniting in this organization, whether as members of other churches or on profession of their faith.

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[1] Rev. J. Ambrose Wight removed from Chicago to Bay City, Mich., in 1864, and died there, November 14, 1889, aged seventy-eight years.

MR. JAMES OTIS.

On July 15 another meeting was held for the purpose of preparing a petition to the Presbytery for authority to organize the church. At this meeting Messrs. Ebenezer Jenkins, Bennett B. Chambers and James Otis were elected elders.

At a special meeting of the Presbytery, held in the Protestant Orphan Asylum, July 19, a petition was presented, signed by Mr. James Otis and thirty-four other persons, asking that the new Presbyterian Church be organized under the name of the Calvary Presbyterian Church. A number of persons presented letters of dismissal and recommendation from other churches, as worthy of membership in the new church:

FROM THE OLIVET PRESBYTERIAN CHURCH, CHICAGO.
MR. AND MRS. BENNETT B. CHAMBERS.[1]
MR. AND MRS. JOSEPH MEEKER.
MR. AND MRS. JAMES OTIS.
MISS MARY CLARK.

FROM THE SOUTH PRESBYTERIAN CHURCH, CHICAGO.
MR. AND MRS. JOSEPH JOHNSON.
MISS MARIA JOHNSON.

FROM THE FIRST PRESBYTERIAN CHURCH, CHICAGO.
MRS. ELLEN SLOAN,
MISS MARIA L. ELMERS.

FROM THE SECOND PRESBYTERIAN CHURCH, CHICAGO.
MRS. CATHERINE HAMLIN.

FROM THE NORTH PRESBYTERIAN CHURCH, BUFFALO, N. Y.
MR. AND MRS. WILLIAM P. SLOAN.

FROM THE FIRST PRESBYTERIAN CHURCH, HORNELLSVILLE, N. Y.
MRS. SUSAN E. GRAVES.

FROM THE THIRD PRESBYTERIAN CHURCH, CHICAGO.
MR. AND MRS. EBENEZER JENKINS.[2]

FROM THE SOUTH CONGREGATIONAL CHURCH, CHICAGO.
MR. AND MRS. JESSE B. LANGDON.

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[1] Mr. Bennett B. Chambers died in Chicago March 29, 1868. Mrs. Mary Eliza Chambers died in Chicago April 28, 1894.

[2] Elder Ebenezer Jenkins was the grandson of Captain Ebenezer Jenkins, of Col. Freeman's Cape Cod regiment, one of the members of the first legislature of the Commonwealth of Massachusetts. He was the fifth Ebenezer in this family, descended from John Jenkins, who settled in Plymouth, Mass., in 1634. He was a man of marked piety, and from a Pilgrim line. Elder Jenkins died in Chicago October 9, 1873. This information is furnished by his nephew, Rev. H. D. Jenkins, D.D., pastor of the Second Presbyterian Church of Kansas City, Mo.

Among those who afterward became identified with the church were:

Mr. George G. Allen (died November 24, 1891), Mr. and Mrs. John Alling, Dr. and Mrs. George K. Amerman. (Dr. Amerman was an elder; died in June, 1869.)

Mr. William M. Baker, Mr. and Mrs. Joseph N. Barker, Mr. and Mrs. George F. Bacon, Mrs. Ann Eliza Bowers, Mrs. Harriet M. Buell, Mrs. Betsy Boilvin.

Mr. George A. Chambers (died October 19, 1895) Mr. and Mrs. George K. Clark, Mr. and Mrs. John W. Carrington.

Mr. and Mrs. Henry C. Durand, Mr. and Mrs. Charles Durand, Mr. and Mrs. Calvin Durand.

Mr. and Mrs. James M. Gilchrist (Mr. Gilchrist died October 10, 1883), Mr. and Mrs. George Gilbert, Mr. and Mrs. J. W. Griswold, Mr. Edward P. Griswold (died January 18, 1899), Mr. William O. Goodman.

Mrs. Nancy B. Hawes, Mr. and Mrs. James Hollingsworth,[1] Mr. and Mrs. George M. Howe, Mrs. Jane A. Hurlbut.

Mr. and Mrs. David W. Irwin.

Mr. and Mrs. Daniel A. Jones, Miss Harriet G. Jones (now Mrs. N. Henry Sabin, of Williamstown, Mass.)

Mrs. Jane Lancaster, Mr. and Mrs. Thomas Lord.

Mr. Townsend MacCoun, Mr. and Mrs. Willard F. Myrick.

Mr. and Mrs. O. S. Newell, Miss Harriet Newell, Mrs. Julia A. Newell, Mr. and Mrs. C. F. Nickson, Hon. and Mrs. Jesse O. Norton, Dr. and Mrs. A. B. Newkirk.

Mr. and Mrs. Frederick R. Otis, Miss Lorena B. Otis (afterward Mrs. C. H. Starkweather), Miss Adella Otis (now Mrs. Henry H. Deming), Mr. Philo Adams Otis, Mr. Charles Tillinghast Otis.

Mr. and Mrs. Henry E. Phillips.

[1] Mr. James Hollingsworth was born October 3, 1811, at Wilmington, Del.; came to Chicago in September, 1849. He was elected an elder in the First Church February 22, 1853. Later he withdrew to the Third Presbyterian Church, and was elected an elder in that Society July 27, 1859. Mr. and Mrs. Hollingsworth were dismissed, by letter, from the Third Church July 30, 1869, and admitted to the membership of the Calvary Presbyterian Church. After the consolidation of this church with the First Church, Mr. Hollingsworth was again elected an elder, continuing in office until his death, January 25, 1889.

Mr. and Mrs. Leander Reed, Dr. George C. Reynolds, Mrs. M. F. Ripley, Mr. and Mrs. Junius Rogers.

Prof. and Mrs. Alonzo Jesse Sawyer,[1] Mr. and Mrs. George Atwell Springer (Mr. Springer died February 10, 1899; aged eighty-three years), Mr. and Mrs. W. W. Stewart, Mr. and Mrs. John B. Sherman.

Mr. and Mrs. B. W. Thomas, Miss Thomas.

Mr. and Mrs. A. Wallingford, Mr. H. J. Wallingford, Mr. and Mrs. H. M. Wilmarth (Mr. Wilmarth died February 27, 1885), Mr. and Mrs. John Wright, Mr. Albert Wilcox, Mr. Philo Adams Wilbor, Mr. and Mrs. Henry Wood.

For a year or more the members of the new church worshiped in the school room of the Orphan Asylum.

Rev. Frederick William Graves, the first pastor of Calvary Church, was born at Leverett, Mass., March 9, 1805. His father, Colonel Rufus Graves, was one of the founders (1825) of Amherst College, and it was for him the Graves professorship was named. It is worthy of note that Dr. Zephaniah Moore, for whom Rev. Zephaniah Moore Humphrey was named, was the first president of Amherst, and that the Rev. Frederick William Graves was a member of the first class graduated from this honored institution. After leaving college he spent eighteen months in teaching, and in the autumn of 1829 entered the Theological Seminary at Andover, graduating in 1833. He was licensed by the Presbytery of Geneva, N. Y., and after preaching one year to the First Free Church of Lockport, N. Y., he removed in 1835, to accept the pastorate of the church at Alton, Ill. It was during his ministry there that Rev. Elijah P. Lovejoy was murdered. Owing to the terrible state of affairs following the martyrdom of Lovejoy, Mr. Graves regarded

[1] Mr. Alonzo Jesse Sawyer, professor of mathematics and astronomy in the old University of Chicago (1859 to about 1870), was born in 1819 at Crown Point, Essex county, New York. He came to Chicago in 1853 and was engaged as principal of an English classical and high school, which met in the basement of the "Brick Church" (corner of Washington and Clark Streets). This school had been organized two or three years previously, and its first teacher was Mr. D. H. Temple. Professor Sawyer was an elder in Calvary Church, a member of the music committee, and, having a profound knowledge of the Bible, taught the Bible class for several years. Hon. Philetus Sawyer, ex-senator from Wisconsin, is his brother. Mr. Elihu Burritt, the reformer and "learned blacksmith," who died November 10, 1879, was his brother-in-law. Professor Sawyer died in Chicago September 16, 1882.

it his duty to leave Alton. In the following year he returned east, where many churches and ministers were greatly helped by him in promoting revivals of religion. Thus he labored for some nine weeks in the Fourth Presbyterian Church of Albany, and afterward with churches in Buffalo, Elmira, Corning and Philadelphia. For a year he traveled over the greater part of the state of New York lecturing in the interest of the temperance reform. After leaving Chicago, where he was pastor of Calvary Church from June, 1859, to June, 1860, Mr. Graves accepted a position with the Christian Commission, doing much good in the hospitals during the war. He died of consumption at Canandaigua, N. Y., December 8, 1864, and was buried at Corning, where, in 1834, he had married Miss Susan Hayt, daughter of the late Dr. John C. Hayt, of that city.

Mr. Graves' son, Major E. P. Graves, of Corning, has kindly furnished many of the foregoing particulars.

During the summer of 1860 a lot had been purchased on the west side of Indiana Avenue, midway between Ringgold and Palo Alto Places (now Twenty-second and Twenty-third Streets) on which the Society began the erection of a frame church, under the charge of Messrs. James Otis and Ebenezer Jenkins, building committee. The new building was about completed when Rev. Edward Anderson, the second pastor, began his labors, in the autumn of 1860. The records of the Session meeting held October 27, 1860, speak of the dedication of this building:

> On motion it was resolved to hold the dedicatory services in our new house of worship on the eleventh day of November next at 7:30 P. M., and that Rev. Z. M. Humphrey, D.D., be invited to deliver the dedicatory sermon, Rev. Arthur Swazey to act as alternate.

Rev. Edward Anderson, in a letter dated November 17, 1898, at his present home in Quincy, Mass., gives a few facts regarding his life work. He was born in Boston, November 19, 1833, his father, Rev. Rufus Anderson, D.D., LL.D., being for many years foreign secretary of the American Board of Commissioners of Foreign Missions. Mr. Anderson was educated in and about Boston. When only twenty years of age, he went to Kansas with the Massachusetts men, and was in every important engagement

there with John Brown and General "Jim" Lane. After his ordination as a minister in 1858, he was called in 1860 to the pastorate of the Presbyterian Church in St. Joseph, Mich., from whence he removed to Chicago in October of that year to take the pastorate of Calvary Church. He resigned in July, 1861, to accept the chaplaincy of the Thirty-seventh regiment of the Illinois Volunteer Infantry. Later Mr. Anderson raised three regiments in Indiana, in one of which, the Twelfth Cavalry, he served as colonel until the end of the war. In recent years Mr. Anderson is better known as the author of a collection of short sketches entitled "Camp Fire Stories," in which are set forth in a picturesque way the various scenes of army life.

After Chicago and our old church [says Mr. Anderson] my principal pastorates were Jamestown, N. Y.; Quincy, Ill.; Westminster Presbyterian Church, Toledo, Ohio; Columbus, Ohio; Norwalk and Danielson, Conn. I have now practically retired from pastoral work, though I am preaching at the Washington Street Church here, trying to build it up. I am engaged in literary work.

After Mr. Anderson went away the pulpit of Calvary Church was supplied by different ministers. It was not uncommon when Sunday morning came, and no minister had been secured, for one of the elders to conduct the services. A member of the pastoral committee would often visit the hotels on Saturdays to look over the registers and thus secure a minister, if possible.

During the year 1862 the society purchased at the northeast corner of Indiana Avenue and Ringgold Place (now Twenty-second Street), a lot having a frontage of ninety-eight feet on Indiana Avenue and one hundred and seventy-eight and one-half feet on Ringgold Place, for a consideration of $4,500. The east seventy-eight feet of this lot was subsequently sold, leaving a frontage of one hundred and three and one-half feet on Ringgold Place. The church building was moved to the new location, its length increased and a brick basement constructed, thus giving accommodation for the Sunday School, prayer meeting and pastor's study.

In the meantime Rev. James Hewit Trowbridge had commenced his labors as third pastor. Mr. Trowbridge

was born at Plattsburgh, N. Y., May 27, 1820. He was graduated from Middlebury College, Vermont, in 1847, and then studied theology at Union Seminary and in New Haven under Dr. W. W. Taylor, graduating in 1850. From 1850 to 1854 Mr. Trowbridge preached in North Havershaw, N. Y.; from 1854 to 1856, in Marshall, Mich.; from 1856 to 1862, in Dubuque, Iowa. He accepted a call to the pastorate of Calvary Presbyterian Church, of Chicago, in the autumn of 1861, beginning his duties January 15, 1862, the installation services taking place in March, 1863. He tendered his resignation in March, 1865, and was appointed district secretary of the New School Committee on Home Missions, and continued in this work until 1870, when the office was abolished at the reunion of the Old and New School Churches. His old friend, Rev. George C. Noyes, D.D., says of his further work: "Mr. Trowbridge was one of the chief workers in organizing the Presbyterian League. He was for a time editor of the *Interior*, a paper which he, more than any other man, was instrumental in establishing, and to which he gave the name. He was pastor of the church in Riverside from 1873 to 1885. The last work of his life was in the Reunion Church (now the Ninth Presbyterian). At the request of the Home Missions Committee he undertook with energy the difficult task of building up this church, which was discouraged by its long struggle with debt and disaster. In the midst of these labors he was arrested by the messenger which summoned him to his reward." Mr. Trowbridge died at Riverside, Ill., January 9, 1887. His widow, Mrs. Alice L. M. Trowbridge, a daughter of the late Hon. R. B. Mason, now resides in Chicago.

It will always be a source of much regret to me that I never had the opportunity of meeting Rev. Edward Arthur Pierce, who was the fourth pastor of Calvary Church. During the two years of his pastorate I was absent from Chicago, and did not return until some time after his death. Mr. Pierce was born at Woodbury, Conn., September 15, 1835. Two years later the family removed to Tallmadge, Summit County, Ohio. He entered the

sophomore class of Williams College in 1855, graduating in 1857. After a three years' course at the Theological Seminary of East Windsor Hill, Conn., he visited Chicago in 1861, and was called to the pastorate of Westminster Presbyterian Church, where he labored from December, 1861, until November, 1865. Mr. Pierce was chosen pastor of Calvary Church October 24, 1865, and sent his letter of acceptance November 24 following; the installation services taking place December 22. In consequence of ill health he was granted nine months' leave of absence on December 1, 1867, and started south immediately, hoping that a warmer climate would be beneficial. He died February 26, 1868, at Tallahassee, Fla. His widow, now Mrs. Emily A. Taylor, resides in Philadelphia.

The communion table and two chairs, with the three pulpit chairs in the present edifice, were the gift of Mrs. Taylor.

Some time elapsed before the selection of a new pastor. When Mr. Pierce was given leave of absence in December, 1867, Rev. W. C. Dickinson was appointed pulpit supply. He was so highly esteemed by the church that on May 26, 1868, an unanimous call was extended to him to become its pastor; but he did not think it best to accept.[1]

Rev. Daniel Lord, D.D., who was at this time in charge of the South Congregational Church of Bridgeport, Conn., received, April 5, 1869, a formal invitation from Calvary Church to become its (fifth) pastor. In a letter of December 15, 1898, written at Jordansville, Herkimer County, N. Y., where his home had then been for eighteen years, Dr. Lord has given me some particulars of his life and pastoral work:

I was born in New York City April 21, 1821; entered the sophomore class of the University of Pennsylvania in January, 1842, and was graduated from Rutgers College, in 1847. I studied theology in the seminary of the Dutch Reformed Church of New Brunswick, N. J. In 1864–1865 I was a member of the United States Sanitary Commission. My pastorates have been with the First Reformed Dutch churches of Piermont, Nyack and Jersey City. While pastor of the South

[1] Rev. William Cowper Dickinson was born January 26, 1817, in Longmeadow, Mass., and died in Evanston, Ill., March 12, 1899. The organist, Mr. Clarence Dickinson, of Chicago, is his son.

Congregational Church of Bridgeport, Conn., I received in 1869 three calls almost simultaneously, from the Third Presbyterian, Fullerton Avenue, and Calvary Presbyterian churches of Chicago. I accepted the call from the latter church, and was its pastor until the absorption of its members by the First Presbyterian Church after the great fire of 1871. On giving up my work with Calvary Church, I turned to the study of medicine, and was graduated from the Chicago Medical College in 1873. Later I was appointed physician in chief of the South Side Dispensary. I was for a time professor of natural sciences in Rockland County Institute. I am now meeting a handful of my old friends and neighbors on Sunday morning in a little box we call Christ Church. On some accounts missionary work is needed here (Jordansville) as much as in South Africa. I am happy with my work and people.

Dr. Lord died on Sabbath morning, September 10, 1899, in his pulpit at Jordansville. He had just finished his sermon, and was making some announcements, when he was stricken with apoplexy, fell to the floor, and died in a few moments, without regaining consciousness.

Dr. Lord possessed the charm and power of extemporaneous address, a tender spirituality and a finished culture. So attractive was his personality that the distinguished Roman prelate, Archbishop Ireland, meeting him on shipboard, was so impressed and won that in recording his travels for publication he could not refrain from making appreciative mention of his Protestant fellow-traveler. Dr. Lord's death was most fitting. It was an ascension from the high places of his power and joy.[1]

The steady growth of the church under its several pastors received such a marked impetus after the Rev. Dr. Lord was called to the pastorate, that it was soon evident that a larger church edifice was needed. June 6, 1870, the trustees of Calvary Church purchased from the Trinity M. E. Church, for a consideration of $33,000, the northeast corner of Indiana Avenue and Twenty-first Street, being a part of lots 15 and 18, in block 4, in George Smith's Addition to Chicago, having a frontage of ninety-eight feet on Indiana Avenue and a depth of one hundred and seventy-eight feet on Twenty-first Street. The premises were at this time (1870) occupied by the stone edifice of Trinity Church. Subsequently the east twenty-three feet of this lot, together with the brick

[1] The *Interior*, Chicago, September, 1899.

house (now 66 Twenty-first Street) were sold by Calvary Church for $5,000. In order to make this new purchase it was necessary for the trustees to dispose of the former lot and building at the corner of Twenty-second Street. This property was sold by Calvary Church to Mr. Harvey M. Thompson, by deed bearing date August 6, 1870, for a consideration of $26,750.[1]

Preparations for the erection of a new church were commenced immediately; the old building of Trinity Church was taken down, and the new edifice of Calvary Church was begun under the direction of Mr. J. C. Cochrane,[2] architect. The corner stone was laid in November, 1870. Little or no progress was made that winter, but work was resumed in the spring, with the expectation that the basement would be completed before the autumn, and ready for church services. In the meantime the Society continued to hold services in the old frame building at the corner of Twenty-second Street.

Sunday, October 8, and Monday, October 9, 1871, will never be forgotten by those who were here and witnessed the terrible scenes that occurred. After the morning service at Calvary Church, in company with other members of the choir, I visited the new building at the corner of Twenty-first Street. The west, north and south walls were completed, but the east wall had not been carried to the finish. The trusses supporting the roof were in position and some of the roof boards on, but the interior was filled with scaffolding and builders' material. An organ committee had already been appointed, consisting of Mr. Henry Wood, Mr. George F. Bacon and myself. We had practically decided on the firm of Messrs. Hook & Hastings, of Boston, as the builders, and were then considering some plans and specifications they had submitted. On this Sunday morning Mr. Bacon and I climbed to the main floor

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[1]These premises were conveyed by Mr. H. M. Thompson to Messrs. Daniel A. Jones and Leonard Hodges, by deed dated August 6, 1871. This lot is now a part of the site of the present "Hodges Block."

[2]Mr. John Crambie Cochrane built the Church of the Messiah. Jefferson Park Church, Cook County and Michael Reese Hospitals, and the Iowa and Illinois State Capitols. Mr. Cochrane died in Chicago November 13, 1887.

of the building to note the position that the organ was to occupy.

As our church was closed that evening, I attended service at Grace Episcopal Church. When the congregation had been dismissed and was passing out, every one observed that the western sky was flaming red and that a fire was in progress. There had been an extensive fire the night before (Saturday) in a district of the West Side, filled with lumber yards and frame buildings, and some apprehension was felt on that Sunday as to the consequences which might result if another fire should break out in the same locality. But no one even dreamed of the awful scenes of desolation we were to witness in the morning: churches, homes, offices, banks, warehouses, all in ruins.

Plymouth Congregational Church (at the corner of Wabash Avenue and Harmon Court) and Grace Episcopal Church were not in the line of the fire, and thus escaped. But every church between Congress Street and Lincoln Park was destroyed, thus entailing enormous losses on religious societies.

There were at this time (1871) in the district between Twenty-second Street and the river four Presbyterian Churches—the First, Second, Olivet and Calvary. Strictly speaking, there were but three, as the Second Church had already effected a union with the Olivet Church, and had held its first services with that Society on the day of the fire.

The First Presbyterian Church having lost its home, and the Calvary Presbyterian Church, with a new building barely started, concluded for their mutual interests also to consolidate.

Thus four strong organizations, all having large congregations in attendance, each doing a great work, were welded into two. At the time it seemed as though these consolidations meant a great loss to Presbyterian interests. At all events, the members of the Presbytery took that view, for their consent to the consolidation of the First Church with Calvary Church was only granted after long and serious consideration.

The affairs of Calvary Church at this time were in

THE FIRST PRESBYTERIAN CHURCH—N. E. CORNER INDIANA AVENUE AND TWENTY-FIRST STREET.

such a condition that no other course but a union with the First Church seemed practicable. It had undertaken the erection of a costly edifice; the members had suffered heavy losses by reason of the fire, and it was evident that the building could only be completed by heavily mortgaging the property. It was furthermore apparent that the First and Second Churches would both be ultimately located in its neighborhood, thereby interfering with its future usefulness. What other course but a consolidation with the First Church was open to the people of Calvary Church? Subsequent events have fully sustained the sound judgment and forethought of those who had these interests at heart.

On Sunday afternoon, October 15, the members of the old First Church gathered together for worship in Christ Reformed Episcopal Church. At a meeting of the members of Calvary Church, held October 17, a committee was appointed to confer with the Session of the First Church, on the subject of uniting. Its members were Messrs. James Otis, Daniel A. Jones, G. S. Ingraham, Henry Wood and Joseph N. Barker. At a subsequent meeting Hon. Jesse O. Norton was added to the committee.

At a joint meeting of the committee from Calvary Church and the Session of the First Church, held at the residence of Mr. George F. Bissell, on Friday evening, October 27, a basis of union was agreed upon:

(1). The name of the united church shall be the First Presbyterian Church of Chicago, and the present pastor of the First Church, Rev. Arthur Mitchell, D.D., shall be the pastor of the united church.

(2.) The united church shall pay to Rev. Daniel Lord, D.D., the present pastor of Calvary Church, the sum of Twenty-five Hundred Dollars ($2,500.00) and Calvary Church shall be allowed to divert $2,500 from the amount subscribed towards the building of the church edifice, before making over their personal property to the First Church.

Or, that in lieu of the above payment of Five Thousand Dollars ($5,000.00), if Rev. Daniel Lord, D.D., shall so elect, the united churches will pay him a salary of Twenty-five Hundred Dollars ($2,500.00) per year, for two years, provided he will take charge of the Forty-first Street Presbyterian Church; Dr. Lord to receive such additional salary as said church may be able to pay.

(3.) That all the property, real and personal, of the two churches shall become the property of the united church, the First Presbyterian Church of Chicago.

(4.) That the churches so united shall proceed to finish the edifice now in process of erection on the corner of Indiana Avenue and Twenty-first Street, in accordance with the plans and specifications heretofore adopted by Calvary Church, subject to any modifications or alterations mutually agreed upon. The expenses of such completion to be paid out of any available means now belonging to the First Church, after having paid the above sum of Twenty-five Hundred Dollars ($2,500.00) to Rev. Daniel Lord, D.D., and the sum of Seventy-five Hundred Dollars ($7,500.00), heretofore borrowed by Calvary Church, for use in the construction of said church.

The Trustees of Calvary Church shall convey by proper deed of conveyance their real and personal property to the trustees of the First Presbyterian Church, upon the acceptance of this basis of union by the two churches. It is understood in this basis of union that the civil existence of the First Church remains uninterrupted.

(5.) The churches shall be united by an act of Presbytery, and all arrangements as to trustees and Session shall be left to future consideration and conference.

This plan of union was adopted by each of the churches.

At a meeting of the Session of Calvary Church, held on the evening of November 2, Rev. Daniel Lord, D.D., asked the Session to join with him in an application to the Presbytery to dissolve the pastoral relation existing between the pastor and people of Calvary Church. This request was granted. It was also voted that application be made to the Presbytery, at its first meeting, to take the necessary action for uniting the membership of this church with that of the First Presbyterian Church. Mr. James Otis was appointed delegate to this meeting of the Presbytery.

The Session of the First Church also took action:

November 5, 1871.

Session of First Presbyterian Church met and appointed Mr. Henry E. Seelye delegate (Mr. O. D. Ranney alternate) to the Presbytery to represent the Session of this church in the matter of the consolidation of the First with the Calvary Presbyterian Church.

November 13, 1871.

Session met in the basement of Christ Reformed Episcopal Church. Present, Messrs. Ranney, Bissell, Hamill and Penfield, of

the First Church, and Messrs. Wood, Norton and Otis, of the former Calvary Church. The pastor being absent, Mr. Bissell acted as moderator.

Mr. James Otis, as delegate to the Presbytery from the late Calvary Church, and Mr. Ranney, of the First Church, reported that application was duly made to the Presbytery at its meeting on Wednesday, November 8, to unite the First and Calvary Presbyterian Churches; that the Presbytery voted "to unite the churches, and appointed Rev. Robert W. Patterson, D.D., Hon. Samuel M. Moore and Mr. James Otis a committee to prepare the necessary papers for record in the minutes of the Presbytery."

CALVARY PRESBYTERIAN CHURCH CHOIR.

In parting with Calvary Church it may not be uninteresting to cast a glance at the musical part of the service before its consolidation with the First Church.

In the record of one of the first meetings of the Society I find the first allusion to any music:

Mr. James Otis, having been appointed a committee on hymn books, reported in favor of the collection known as the "Church Psalmist."

While the services were held in the Orphan Asylum the music was of the plainest character. Some one played the melodeon, a few singers gathered about the player and sang a number of simple hymns; that was all.

Our first choir, a volunteer chorus, was organized during the summer of 1860 by Prof. Ebell, who was something of a character in his way. He kept a photograph gallery on Ringgold Place during the week, and on Sunday played the melodeon and sang tenor. He was born in the East Indies, of American parentage; a tall, slender man, with swarthy complexion and jet black hair. As I think of him now, I am reminded of the East Indians who haunted the Midway Plaisance at the World's Fair. Afterward he attended the old University of Chicago. Here he organized a singing class, of which I was a member, and, I think, later he studied for the ministry.

Prof. Ebell was succeeded by Mr. James Murray (B.), an old time singing school teacher of the most pronounced type, who hailed from Hornellsville, N. Y. He had charge of the music for about a year, and we then fell in line with

the down town churches and talked of a quartette. We were inspired to this course by the presence at a Sunday evening service, of two members of a city choir, who came out to help us. Their singing was so acceptable that one of them, Mr. J. B. Sutton (B.), was prevailed upon to organize a quartette for our church. This was soon after Rev. James H. Trowbridge began his ministry, in 1862. Mr. Sutton was a good singer and leader, but the other members of the choir were not at all satisfactory, so this arrangement did not last long.

Our next leader, Dr. Warren N. Dunham (T.), who led the choir at the dedication of the "Brick Church" (First Presbyterian), in September, 1849, organized a quartette May 1, 1863. Its members were Miss Sarah Sanger (S.), Mrs. Strong (A.), and Mr. Mohte (B.). Miss Anna Cornwell Strickland, a niece of Prof. Alonzo J. Sawyer, played the melodeon.

Dr. Dunham resigned May 1, 1864, and was succeeded by Mr. E. M. Booth (B.), who led the choir until May 1, 1866, assisted at various times during these two years by Mrs. Sampson (S.), Miss Scott (S.), Miss Sarah Sanger (S.), Miss Richards (A.), the Misses Turner (S. and A.), and Miss Strickland (O.). The tenor part was taken by different singers.

The members of Calvary Church choir during the years 1866, 1867 and 1868 are all mentioned in the treasurer's ledger as follows:

MAY 1, 1866—Miss Mae French (S.), Miss Lizzie Allen (A.), Dr. Lucian A. Clarke (T.) and Mr. Frank A. Bowen (B.). The position of organist was filled by various people during the year.

During the year 1866 a two-manual cabinet organ (Mason & Hamlin) was purchased at a cost of $475. This cabinet organ is now in the prayer meeting room of the First Church.

MAY 1, 1867—Miss Mae French (S.), Miss Lewis (A.), Dr. Lucian A. Clarke (T.), Mr. Frank A. Bowen (B.) and Miss Emma Lander (O.).

MR. GEORGE FRANCIS BACON.

MAY 1, 1868—Miss Mae French (S.), Miss Hubbard (A.), Dr. Lucian A. Clarke (T.), succeeded by Mr. A. B. Stiles,[1] Mr. Frank A. Bowen[2] (B.), Miss Lander (O.), succeeded by Miss Weeks.

MAY, 1, 1869—Miss Mae French (S.), Mr. and Mrs. Frank Slayton (T. and A.), Mr. A. L. Goldsmith[3] (B.), Mr. J. H. Hansen (O.), succeeded by Mr. George F. Bacon.

MAY 1, 1870—Miss Mae French (S.), Miss Fowler (A.) for portion of the year, Mr. Philo A. Otis (T.), Mr. A. L. Goldsmith (B.), succeeded by Mr. E. S. Evarts, Mr. George F. Bacon (O.).

MAY 1, 1871—Miss Mae French (S.), Miss Hawkes (A.), Mr. Philo A. Otis (T.), Mr. E. S. Evarts (B.) and Mr. George F. Bacon (O.) This was the *personnel* of the choir at the morning service on the day of the great fire, October 8, 1871.

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[1] Deceased. He was a brother of General I. N. Stiles.

[2] Mr. Bowen remained in the choir until 1869, and was succeeded by Mr. A. L. Goldsmith. Mr. Bowen now resides in London, England.

[3] Mr. Goldsmith resigned May 1, 1870, going to the choir of Olivet Presbyterian Church. He returned to his old position in the First Church May 1, 1872, remaining until 1874. Since 1874 he has been with the choir of the Third Presbyterian Church, a continuous service of nearly twenty-six years.

THE UNITED CHURCHES

HEREAFTER KNOWN AS

THE FIRST PRESBYTERIAN CHURCH.

All the formalities regarding the union of the two churches having been duly arranged, the people of Calvary Church worshiped with the people of the First Church for the first time on Sunday afternoon, November 5, 1871, in Christ Reformed Episcopal Church. The united churches, or First Church, as they will hereafter be called, continued to hold services, with Rev. Arthur Mitchell, D.D., as pastor, in Christ Church until February, 1872, when a change was made to the Immanuel Baptist Church for the rest of the winter.

The lecture room of the present edifice was completed about the end of April, 1872, and here the newly consolidated church at last found a permanent home.

In following the history of the First Church from this time I have mainly relied on records kept by myself, and on the Choir Journal, which I instituted in 1875, and in which, besides an account of the musical doings of the choir, most of the events of interest to the members of the church were noted down.

In arranging the details of the union it was agreed that the choir of Calvary Church should be retained: Miss Mae French (S., afterward Mrs. W. H. Aldrich), Miss Hawkes (A.), Mr. Philo A. Otis (T.), Mr. E. S. Evarts (B.). Miss Hawkes resigned soon after the union of the churches had been effected, and was succeeded by Mrs. Oliver K. Johnson, who continued with the choir until May 1, 1872. The choir and congregation suffered a great loss in the death of Mr. George F. Bacon, the organist, who was killed in an accident on the Pennsylvania R. R., at Mifflin, Pa., December 5, 1872. Mr. Bacon was an excellent musician and a church organist of experience. He took great pride in the

work of the choir, and was looking forward to the completion of the new organ, the contract for which, with Messrs. Hook & Hastings, of Boston, had been signed during that summer (1872). Mr. Bacon[1] was succeeded by Mr. Henry Fuller,[2] who continued with the choir for the greater part of the time until his death in September of the following year.

There were a few changes in the choir May 1, 1872. Mrs. Oliver K. Johnson (A.) was succeeded by Miss Antoinette French, and Mr. E. S. Evarts by Mr. A. L. Goldsmith (B.).

By the terms of the contract, the organ was required to be completed by the end of November, 1872. The builders were ready at the time specified, but the church was not ready. Finally the organ was brought to Chicago and kept in storage (some of the parts piled up in the basement of the church) for at least two months before the main audience room was completed. The cost of the instrument was about $9,000.

SPECIFICATION OF THE ORGAN.

I MANUALE.

1. 16-foot Open Diapason.
2. 8-foot Open Diapason.
3. 8-foot Viola de Gamba.
4. 8-foot Viola d'Amour.
5. 8-foot Doppel Flote.
6. 4-foot Flute Harmonique.

[1] Mr. George Francis Bacon was born December 13, 1839, in Geneseo, N. Y. When quite a young man he removed to Galesburg, Ill., where he was an organist for a few years. He then came to Chicago and was with the firm of Root & Cady for two years. Afterward he took up his residence in Peoria, Ill., residing there seven years as organist of St. Paul's Episcopal Church. He came to Chicago in 1868 and was organist of Calvary Presbyterian Church, and of the First Presbyterian Church, until his death, December 5, 1872. Mr. Bacon was married first to Miss Emma Raymond, daughter of Rev. Louis Raymond, of Chicago, in November, 1865. His first wife died about a year afterward. He was married the second time to Miss Mary Myrick, October 15, 1868. His children are Lillian F. M. Bacon and Jennie G., wife of Mr. Charles A. Ford. Mr. Bacon's brother, Mr. Henry M. Bacon, has been for many years an officer in the First Church. Mr. Bacon at the time of his death was a member of the firm of Knowles, Birdsell & Bacon, tea and coffee merchants.

[2] I met Mr. Fuller for the first time in the winter of 1864-65, when he was organist Trinity Episcopal Church, then standing on Jackson Street, between Michigan and Wabash Avenues. Afterward he went to the New England Congregational Church, where he was associated with a quartette choir, consisting of well known musical people: Mrs. George B. Carpenter (S.), Miss Carpenter (A.), Mr. J. R. Nielsen (T.) and Mr. H. L. Sloan (B.). Mr. Fuller during his residence in Chicago was connected with the firm of Shortall & Hoard, abstract makers. He died at Mercy Hospital, Chicago, September 24, 1873.

7. 4-foot Flute Octave.
8. 3-foot Twelfth.
9. 2-foot Fifteenth.
10. 3 ranks Mixture.
11. 3 ranks Acuta.
12. 8-foot Trumpet.

II Manuale.

13. 16-foot Bourdon.
14. 8-foot Open Diapason.
15. 8-foot Viola.
16. 8-foot Stop'd Diapason.
17. 8-foot Quintadena.
18. 4-foot Flauto Traverso.
19. 4-foot Violina.
20. 2-foot Flautino.
21. 3 ranks Dulce Cornet.
22. 8-foot Cornopean.
23. 8-foot Oboe with Bassoon.
24. 8-foot Vox Humana.

III Manuale.

25. 8-foot Geigen Principal.
26. 8-foot Dulciana.
27. 8-foot Melodia.
28. 4-foot Flute d'Amour.
29. 4-foot Fugara.
30. 2-foot Piccolo.
31. 8-foot Clarinet.

Pedale.

32. 16-foot Open Diapason.
33. 16-foot Bourdon.
34. 12-foot Violone.
35. 8-foot Violoncello.
36. 16-foot Trombone.

Mechanical Registers.

37. I Manuale to Pneumatic, Coupler.
38. II Manuale to Pneumatic (Swell to Great).
39. III Manuale to Pneumatic, Coupler (Choir to Swell).
40. II to III Manuale, Coupler (Swell to Choir).
41. I Manuale to Pedale, Coupler (Great to Pedale).
42. II Manuale to Pedale, Coupler (Swell to Pedale).
43. III Manuale to Pedale, Coupler (Choir to Pedale).
44. Tremolo.
45. Bellows Signal.

Pedale Movements.

1. Forte Combination Pedale, I Manuale.
2. Mezzo Forte Combination Pedale, I Manuale.
3. Piano Combination Pedale, I Manuale.
4. Forte Combination Pedale, II Manuale.
5. Mezzo Forte Combination Pedale, II Manuale.
6. Piano Combination Pedale, II Manuale.
7. Forte Combination Pedale, Pedale.
8. Reversible Pedal to operate Pedale Coupler for I Manuale.
9. Adjustable Swell Pedal.

THE FIRST PRESBYTERIAN CHURCH—
INDIANA AVENUE AND TWENTY-FIRST STREET.

Pneumatic action applied to the I Manuale and all its couplers.

A hydraulic motor was attached to the organ in 1896.

The new edifice of the First Church was formally opened February 6, 1873, with an organ concert, under the direction of Mr. G. C. Knopfel, the western agent of the organ builders. Mr. Knopfel was assisted by the following artists:

Messrs. Louis Falk and I. V. Flagler, organists; Miss Eva Manierre and Mr. N. Ledochowski, pianists; Mrs. O. L. Fox, Mrs. J. A. Farwell and Mrs. W. H. Aldrich, sopranos; Mrs. O. K. Johnson, Mrs. A. R. Sabin, Miss Mary Holden and Miss N. French, altos; Messrs. Gates, Howard, Sabin and Otis, tenors; Messrs. Hubbard, Sprague and Goldsmith, basses; Mr. Lyon, harp; Mr. Sir, violin; Mr. Bareither, flute, and Mr. Bachmann, violoncello.

The programme was as follows:

PART I.

1—Opening of the Organ, - - Mr. G. C. Knopfel.
Agent for the Builders.
a. Selections.
b. Offertoire, Op. 22, - - - - - Batiste.

2—Benedic Anima, - - - - - - - Buck.
Choir of First Presbyterian Church.

3—Angels, Ever Bright and Fair, - - - Handel.
Mrs. O. L. Fox.

4—A Tear Shed at the Grave of Rossini, - Ciardi.
Organ, Piano, Harp, Violoncello, Violin and Flute.
Messrs. Knopfel, Falk, Lyon, Bachmann, Sir and Bareither.

5—Volkslied, - - - - - - - - Krebs.
Choir of Second Presbyterian Church.

6—Variations on a Scotch Air, - - - Buck.
Mr. Louis Falk.

7—The Message, - - - - - - Blumenthal.
Mrs. W. H. Aldrich.

PART II.

1—Gloria in Excelsis, - - - - - - Knopfel.
Performed by the Choirs of the First, Second and Fourth Presbyterian Churches.

2—Grand Duo for Two Pianos and Organ Obligato, - - - - - - - - - - - - Lysberg.
Miss Eva Manierre and Messrs. Ledochowski and Knopfel.

3—Venite, - - - - - - - - Buck.
Choir of Second Presbyterian Church.

4—*a.* Transcription—Robin Adair, - - Flagler.
b. Prelude in B Minor, - - - Bach.
Mr. I. V. Flagler.

5—Trio—Lift Thine Eyes, - - - Mendelssohn.
Mesdames Farwell, Fox and Johnson.[1]
6—Miserere, from Trovatore, - - - - Verdi
For Piano, Organ, Violoncello and Violin.
Messrs. Knopfel, Flagler, Bachman and Sir.
7—Festival March, - - - - - - - Zundel.
Mr. G. C. Knopfel.

Membership of choirs taking part in this concert: First Presbyterian—Mrs. W. H. Aldrich (S.), Miss Antoinette French[2] (A.), Mr. Philo A. Otis (T.) and Mr. A. L. Goldsmith (B.). Second Presbyterian—Mrs. John A. Farwell (S.), Mrs. Oliver K. Johnson (A.), Mr. Robert T. Howard (T.) and Mr. John M. Hubbard (B.). Fourth Presbyterian—Mrs. O. L. Fox (S.), Mrs. A. R. Sabin (A.), Mr. A. R. Sabin (T.) and Mr. William Sprague (B.).

Mr. Benjamin Owen[3] played the organ for a short time after its completion, in the absence of Mr. Fuller. The organists after Mr. Fuller's death in September, 1873, were Mr. Emil Liebling, until May, 1874, and Mr. William H. Cutler, now of Evanston, until October of that year.

In May, 1873, I tendered my resignation as a member of the choir, expecting to be absent from the city for a year or more, and was succeeded by Mr. James Gill (T.), who had charge of the choir until May 1, 1874. Mrs. Aldrich (S.) and Miss French (A.) resigned in February, 1873.

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A notable event in the history of the Presbyterian Church occurred in May, 1874—the trial of Rev. David Swing,[4] pastor of the Fourth Presbyterian Church of Chicago, on charges of heresy, preferred by Rev. Francis

[1]Mrs. Johnson sang that evening in the place of Mrs. I. A. Balfour, the regular alto of the Second Presbyterian choir, who was detained by illness.

[2]Miss Antoinette French, wife of Mr. Frank S. Osborn, died October 30, 1897.

[3]Mr. Benjamin Bloomfield Owen was born in Stockholm, October 13, 1830. He came to New York City August 24, 1859, working his passage across the ocean as a common sailor. Here he met Jenny Lind, being introduced by Mr. Max Hjortsberg, Owen's adopted brother, who afterward came to Chicago. At her suggestion, and with her assistance, Owen studied music under the best instructors then in New York City. In 1863 he married Miss Kate Osborn, a daughter of the late Judge Osborn, of La Porte, Ind., and a grand-niece of Rev. Brainerd Kent, our "Father" Kent. Mr. Owen was organist of Christ Church, Indianapolis, Sixth Street Synagogue of St. Louis, Plymouth Congregational and Trinity Episcopal Churches of Chicago. Among his best works for choirs are the anthems, "Hear Us, O Father" ("Church and Home" collection), and the "Ave Maria," for soprano solo and chorus. Mr. Owen died at Champion, Mich., July 17, 1889.

[4]Rev. David Swing was born at Cincinnati, Ohio, August 23, 1830, and died at Chicago, October 3, 1894.

L. Patton, D.D., professor in the Presbyterian Theological Seminary of the Northwest, now known as the McCormick Theological Seminary. Nothing of so great religious importance had happened in this country since the trial of Albert Barnes on similar charges in May, 1835, before the General Assembly, at Pittsburg.

The case was heard by the Chicago Presbytery, of which Rev. Arthur Mitchell, D.D., was moderator, in the lecture room of the First Presbyterian Church. There were two charges named by Professor Patton:

1. Rev. David Swing, being a minister of the Presbyterian Church, in the United States of America, and a member of the Presbytery of Chicago, has not been zealous and faithful in maintaining the truths of the Gospel, and has not been faithful and diligent in the exercise of the public duties of his office as such minister.

2. Rev. David Swing, being a minister of the Presbyterian Church, in the United States of America, and a member of the Presbytery of Chicago, does not sincerely receive and adopt the Confession of Faith, as containing the system of doctrine taught in the Holy Scriptures.

The outcome of this trial, in which Professor Swing had the sympathies of the First Church and the public generally, resulted in a great victory for him, when the Presbytery on May 20 reached a decision. Only fifteen of the sixty-one members voted to sustain the first charge, and thirteen to sustain the second.

The Chicago *Tribune* of October 3, 1894, in commenting on this trial, says:

Professor Swing's argument in his own defense, explaining his objectionable words and indicating his general conformity to the Presbyterian standard, while exercising his inalienable right of private judgment in interpreting both the church standards and the Scriptures, were masterly efforts, and displayed a rare degree of coolness, good nature, self-poise, logic and satire rarely excelled in similar cases.

. . . . . .

Among the sopranos following Mrs. Aldrich until May 1, 1874, were Miss Jessica Haskell and Mrs. Schmahl. Miss French (A.) was succeeded by Miss Ella White, now Mrs. Jacob R. Custer. The appropriation for music at

this time was limited, and it was thought best not to have any choir from July until November, 1874, during which time Mr. P. P. Bliss,[1] the evangelist, acted as precentor.

A new choir was organized in December, 1874, consisting of:

Miss Jessica Haskell (S.), who was with the choir in 1873. She was soloist at the first concert of the Apollo Musical Club, January 21, 1873. In August, 1875, she went abroad to study, returning to the choir in February, 1876, the position in the meantime being filled by Mrs. Cheney. Miss Haskell retired from the choir on her marriage in June, 1876, to Mr. Edward Fuller, and has since resided in Madison, Wis.

Mrs. Oliver K. Johnson (A.), formerly Miss Louisa Whitlock, made her first public appearance in the performance of Rossini's "Stabat Mater," by the Musical Union, in 1865; soloist at the second concert of the Apollo Musical Club, February 25, 1873; in Schumann's "Paradise and Peri," by the Apollo Musical Club, 1874; Beethoven's mass in C, by the Beethoven Society, in 1874; in Bruch's "Odysseus," by the Beethoven Society, in 1876; in "Elijah," by the Beethoven Society, in 1876; Bruch's "Lay of the Bell," by the Beethoven Society, in 1879; in "The Messiah," by the Apollo Musical Club, in 1880 and 1881. Mrs. Johnson retired from the choir January 1, 1886, and now resides in Chicago.

Mr. Philo A. Otis (T.).

Mr. Charles T. Root (B.) resigned October 31, 1875, and was succeeded on January 1, 1876, by Mr. John Maynard Hubbard, who was engaged for the choir of the Second Presbyterian Church, the second Sunday after his arrival in Chicago in September, 1863. He continued with the First Church until January 1, 1886, and then returned to the Second Church, where he is now (1900) engaged, making thirty-seven years of almost continuous service in the choirs of these two churches.

Mr. Charles Arthur Havens (O.) was born in Essex, Essex County, N. Y., in 1842. After a course of study in Boston, he was called in 1865 to the position in the Second Presbyterian Church, Chicago, remaining there for several years. He was next engaged at the First Baptist Church, and came to the First Presbyterian in October, 1874. He resigned from the First Presbyterian in

[1] Mr. Philip Paul Bliss lost his life in an accident on the Lake Shore R. R. at Ashtabula, Ohio, December 29, 1876. He was born in Clearfield county, Pa., July 9, 1838.

MR. CHARLES ARTHUR HAVENS.

October, 1875, to fill a three months' engagement at St. James Episcopal Church, returning to the First Church January 1, 1876. From 1882 until 1890 he was again with the Second Presbyterian Church, but then returned to the First Baptist Church, where he is now (1900) engaged.

I will now note other changes which took place in the membership of the choir prior to January 1, 1886, when my active connection with the choir ceased:

Sopranos: Miss Crocker, from September, 1876, to January 1, 1877; Miss Fanny Whitney (afterward Mrs. E. F. Gorton) from January 1, 1877, to January 1, 1881; Miss Esther Butler from January 1, 1881, to May 20, 1883; Mrs. John C. Buckbee from May 20, 1883, to January 1, 1886.

During the three months' absence of Mr. Havens, from October, 1875, to January, 1876, with the St. James Episcopal Church, his place was filled by Mr. Dyer, Mr. Samuel C. Moore and Mr. Frederick W. Root.

Mr. Clarence Eddy succeeded Mr. Havens, beginning his duties January 12, 1879, remaining until May 1, 1895, a period of more than sixteen years, longer than the pastorate of any minister of the church.

Other extracts from the choir journals will now be given in chronological order (1876–1900), which, as will be seen, touch on many interesting items pertaining to the church at large.

1876.

JUNE 19—Funeral services of Mr. Alexander Murison, conducted by Rev. Arthur Mitchell, D.D., assisted by the church choir.

Mr. Murison was born at Aberdeen, Scotland, October 20, 1827; died in Rome, Italy, March 14, 1876.

1877.

JANUARY 1—A Sunday afternoon service was commenced to-day at four o'clock.

MAY 13—Dr. Mitchell has received six months' leave of absence and has gone to Europe. Dr. Taylor in the pulpit to-day.

There was no regular pulpit supply during Dr. Mitchell's absence. The journal says that Dr. Eels, of Cleveland, preached May 27; Dr. Simpson, of Louisville, Ky., June 10; Rev. W. M. Blackburn, D.D., of the Presbyterian Theological Seminary of the Northwest, July 1; and Rev.

Joseph Cook July 15. The afternoon service was discontinued after July 1.

NOVEMBER 4—Dr. Mitchell has returned from Europe and occupied the pulpit to-day.

NOVEMBER 18—A great effort was made to pay off the church debt; $31,000 subscribed this morning.

DECEMBER 16—Balance of church debt, $15,000, subscribed.

1878.

MAY 26—

Anthem—Jubilate in E Flat, - - S. P. Warren.

Collection for Railroad Chapel, $4,500 subscribed.

JUNE 30—

Anthem—Thou Earth, Waft Sweet Incense, - Spohr.
From the Cantata, God, Thou art Great.
Miss Fanny Whitney and Quartette.
Offertory—Seek Ye the Lord, - - - Roberts.

Mrs. Jenny Twitchell Kempton (A.), who assisted the choir on this and other occasions, was a notable singer. Her musical studies were pursued in Boston. Afterward she removed to New York City, and was there married to Mr. James M. Kempton. Her first important engagement was with "Father Kemp's Old Folks' Concert Company," traveling with them for several years before the war. In 1863-64 she sang with the Richings-Bernard Opera Company in San Francisco, and on her return to Boston appeared in oratorio, with the Handel and Haydn Society for several concerts, notably their semi-centennial celebration, in May, 1865. Mrs. Kempton then went abroad, studying in Paris and Italy, and singing one season at La Scala, in Milan; afterward she sang in Paris and England. On her return to America Mrs. Kempton was engaged with Parepa-Rosa in concert and opera, and in 1878 came to Chicago, where she resided several years, as concert singer and teacher. Her present home is in San Francisco.

OCTOBER 27—Sunday afternoon: funeral services of Mr. Augustus G. Downs, conducted by Rev. Arthur Mitchell, D.D., and Rev. Flavel Bascom, D.D., with the assistance of the members of the choir.

MR. CLARENCE EDDY.

NOVEMBER 3—Historical sermon by Dr. Mitchell, from Deut. viii: 2: "And thou shalt remember all the way which the Lord thy God led thee these forty years."

Dr. Mitchell said that Chicago in 1833 consisted of about 300 settlers, most of them drawn or driven here for protection on account of the Blackhawk war.[1] This sermon was afterward published under the title of: "The Church on the Frontier."

1879.

JANUARY 12—Mr. Eddy's first service in the church:

Prelude—Communion in E, - - - Saint-Saens.
Postlude—Marche Religieuse, - - - Guilmant.

JANUARY 19—

Offertory—Palm Branches, - - - - Faure.
Mr. W. T. Carleton.

MARCH 23—Rev. Francis L. Patton, D.D., occupied the pulpit this morning; a great sermon.

NOVEMBER 28—Funeral services of Mr. Solomon A. Smith held at the church, conducted by Rev. Arthur Mitchell, D.D., with the assistance of the choir. Mr. Eddy played the Funeral March of Chopin at the conclusion of the services. In the course of an impressive sermon on the text, "How are the mighty fallen," Dr. Mitchell said of Mr. Smith: "He was known amongst all this community, and through the northwest as one of the most upright, one of the most able, one of the most conservative, one of the most reliable men of business with which this city was ever blessed; a man who held as a sacred and inviolate trust everything that was committed into his hands." The pall bearers were Messrs. George Armour, Marshall Field, E. Blackman, A. H. Burley, E. T. Watkins, John Tyrell, Jerome Beecher and John B. Drake.

1880.

MARCH 14—Mr. Harrison M. Wild, organist:

Prelude—Second Movement from Sonata in G Minor, - - - - - - - - - - Merkel.
Postlude—St. Ann's Fugue, - - - - - - Bach.

AUGUST 8—Dr. Mitchell announced from the pulpit his

[1] I heard Hon. John Wentworth say at one of the "old settler meetings," at the Calumet Club, that on New Year's day, 1837, he took a two-horse sleigh and called on al the married people living in Chicago.

decision to accept the call offered him from Cleveland, Ohio.

AUGUST 15, 22—Pulpit occupied by Rev. Dr. Muchmore, of Philadelphia.

AUGUST 29—Sermon by Rev. Z. M. Humphrey, D.D.

OCTOBER 3—Sermon by Rev. Robert W. Patterson, D.D.

OCTOBER 17—Dr. Mitchell occupied the pulpit to-day for the last time, preaching from the text: "Only let your conversation be as it becometh the Gospel of Christ, that whether I come and see you or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel."

OCTOBER 24—Sermon by Rev. George Crawford, from Paul's letter to the Philippians iii: 13, 14: "Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

NOVEMBER 14—Sermon by Rev. Mr. Burnham, of Fall River, Mass.; text, Galatians vi: 2: "Bear ye one another's burdens, and so fulfill the law of Christ."

DECEMBER 26—Christmas celebration:

Organ—Christmas Offertoire, - - -	Guilmant.
Anthem—O Zion, that Tellest, - - - -	Buck.
Anthem—Sing, O Heavens, - - - - -	Tours.
Organ—Hallelujah Chorus, - - - -	Handel.

The church choir was assisted by Mrs. W. H. Aldrich and Miss Adele McCord, sopranos; Mrs. J. T. Kempton and Mrs. J. R. Custer, altos; Mr. Charles M. Smith and Mr. John Rattenbury, tenors; Mr. Charles S. Lee and Mr. J. S. Moore, basses; Mr. Clarence Eddy, organist.

A Christmas sermon was delivered by Prof. Franklin W. Fisk, D.D., who supplied the pulpit for a year or more after Dr. Mitchell's departure.

1881.

JANUARY 26—Pulpit occupied by Rev. Edward H. Curtis, son of Rev. Harvey Curtis, D.D., pastor of this church from 1850 to 1858. Text, St. Mark iv: 34: "But without

a parable spake He not unto them, and when they were alone He expounded all things to His disciples."

MARCH 11—

Organ—First and Second Movements, Sonata, Op. 119, - - - - - - - - - - Merkel.
Anthem—Magnificat in B Flat, - - - Stanford.
Offertory—O Come, Every One that Thirsteth, - - - - - - - - - - Mendelssohn.
Organ—Last Movement, Sonata, Op. 119, - Merkel.

APRIL 17—Easter Sunday, festival service:

Organ—Overture to the Messiah, - - - Handel.
Anthem—This Is the Day, - - - - - - Otis.
Anthem—God hath Appointed a Day, - - - Tours.
Anthem—King, All Glorious, - - - Barnby.
Organ—Finale Paschal Sonata, - - - Lemmens.

The church choir was assisted by Miss Jessica Jenks, Mrs. W. H. Aldrich and Mrs. L. M. Prentiss, sopranos; Mrs. J. A. Balfour and Miss Alice Coffey, altos; Mr. John Rattenbury and Mr. C. E. Leach, tenors; Mr. Charles S. Lee, Mr. W. L. Mason and Mr. J. S. Moore, basses. Organist, Mr. Clarence Eddy.

Prof. Franklin W. Fisk, D.D., delivered an Easter sermon; text, St. Matthew xix: 22: "But when the young man heard that saying he went away sorrowful, for he had great possessions."

Rev. Charles M. Morton made an address in behalf of Railroad Chapel; $4,800 subscribed for that cause.

MAY 22—

Offertory—*a.* Turn Thou unto Me (Eli), - } Costa.
b. The Lord is Good (Eli), - }
Mrs. O. K. Johnson and Quartette.

JULY 10—All the selections from the works of Mr. Frederick Grant Gleason:

Vorspiel—Otho Visconti.
Anthem—Gloria in Excelsis, E Flat.
Offertory—Cast Thy Burden on the Lord (from the cantata God, Our Deliverer).
Organ—Overture Triomphale, Op. 11.

JULY 24—Sermon by Prof. Fisk; text, first epistle of John v: 17: "All unrighteousness is sin, and there is a sin not unto death."

JULY 31—Announcement was made from the pulpit that a call had been extended to Rev. John H. Barrows of East Boston, Mass., and that he would preach in this

church on August 14. Sermon by Rev. Henry Montgomery, of Belfast, Ireland; text, Romans v: 1: "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ."

AUGUST 7—Sermon by Rev. Z. M. Humphrey, D.D.

AUGUST 14—Rev. John H. Barrows in the pulpit, preaching from the text, St. John, iv: 24: "God is a Spirit, and they that worship Him must worship Him in spirit and in truth."

Mr. A. F. McCarrell, of Grace Episcopal Church, organist in the absence of Mr. Eddy:

Organ—Andante in E Minor, No. 3, - -	Smart.
Anthem—The Strain Upraise, - - - -	Buck.
Anthem—Prepare Ye the Way of the Lord, -	Garrett.
Organ—Triumphal March (Naaman), - - -	Costa.

At the evening service Rev. Mr. Barrows preached from the text, St. John xviii: 38: "And Pilate saith unto Him, What is truth?"

The choir selections were:

Organ—Second Sonata, Op. 42, No. 2, -	Merkel.
Anthem—O Give Thanks unto the Lord,	Wm. Jackson.
Anthem—God Is a Spirit, - - - -	Bennett.
Organ—Op. 100, No. 4, - - - - - -	Merkel.

NOVEMBER 6—Rev. John H. Barrows, began his labors to-day as the sixth pastor of the church, preaching from the text: "~~I am the Word~~."

NOVEMBER 17—Thursday, P. M., funeral services of Rev. Zephaniah Moore Humphrey, D.D., the fourth pastor of the church, at the residence of Mr. C. M. Henderson, conducted by Rev. John H. Barrows, with the assistance of members of the choir.

DECEMBER 4—An evening service was commenced to-day and will be continued through the winter months. Printed programmes of the order of service distributed through the pews, for the first time in the history of the church.

DECEMBER 8—Thursday evening. Installation services of Rev. John H. Barrows. Rev. R. W. Patterson, D.D., was the presiding minister and propounded the constitutional questions. Rev. J. M. Worrall, D.D., offered the invocation and read the Scripture lesson. Rev. Herrick Johnson, D.D., preached the sermon. Prof. Franklin W. Fisk, D.D., offered the installing prayer.

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The charge to the pastor was given by Rev. A. E. Kittredge, D.D., and the charge to the people by Rev. George C. Noyes, D.D. The musical selections were:

Organ—Overture to Occasional Oratorio, - Handel.
Anthem—The Twenty-fourth Psalm, - - - Otis.
Anthem—I Waited for the Lord, - - Mendelssohn.
Duet sung by Mrs. Farwell and Miss Wallace.
Anthem—King, All Glorious, - - - Barnby.
Organ—Hallelujah Chorus (Mount of Olives), Beethoven.

The church choir was assisted by the choir of the Second Presbyterian Church, Mrs. J. A. Farwell (S.), Mrs. F. S. Bagg (A.), Mr. R. T. Howard (T.) and Mr. H. L. Sloan (B.).

Choir of Third Presbyterian Church, Miss Kittie Wallace (S.), Miss Pauline Rommeis (A.), Mr. O. C. Snider (T.) and Mr. A. L. Goldsmith (B.).

Choir of Fourth Presbyterian Church, Mrs. W. H. Aldrich (S.), Mrs. C. F. Summy (A.), Dr. Charles T. Barnes (T.) and Mr. William Sprague (B.).

Organist, Mr. Clarence Eddy.

The Chicago *Tribune* on the following day, speaking of this service, said: "The music was the best ever sung on a similar occasion in Chicago."

DECEMBER 25—Christmas service:

Organ—Overture to the Messiah, - - - Handel.
Anthem—Magnificat in D, - - - - Tours.
Anthem—O Zion, that Tellest, - - - - Buck.
Anthem—Our Psalm of Joy (Noel), - - Gounod.
Organ—Hallelujah Chorus, - - - - Handel.

The church quartette was assisted by Miss Jessica Jenks and Mrs. L. M. Prentiss, sopranos; Miss Lulu St. C. Tuthill and Miss Annie Upton, altos; Mr. John Rattenbury and Mr. Charles M. Smith,[1] tenors; Mr. W. L. Mason and Mr. J. S. Moore, basses. Organist, Mr. Clarence Eddy.

1882.

JANUARY 1—Sunday afternoon. Choir assist Professor Fisk at the funeral services of Mr. Jesse Whitehead, one of the pioneers in the west.

Mr. Whitehead was born in New York City in November, 1800. His father, a wholesale merchant of that city,

[1] Mr. Charles M. Smith, son of Mr. Elijah Smith, member of the choir in the "Wooden Church," died February 29, 1896, aged fifty-seven years.

removed with his family in 1812 to Wheeling, Va. When Jesse had grown to manhood, he decided to go farther west and make a start in life for himself. Early in the "forties" he came to Madison, Ind., then a prosperous town on the Ohio River, where he started in business as a merchant. He was one of the first to recognize the possibilities of the steamboat interests on the Ohio River, and built large ship yards at Madison. Later, with Mr. Chauncey B. Blair, Mr. Hugh McCullough, afterward secretary of the treasury, and others, he organized the system of state banks throughout Indiana. Mr. Whitehead came to Chicago in 1863.

JANUARY 29—Sermon by Rev. Mr. Barrows. Text, "From everlasting to everlasting Thou art God."

FEBRUARY 12—Sermon by Rev. George C. Lorimer, D.D. Text, "I am the way, the truth and the life."

APRIL 9—Easter celebration. Festival service for solo voices and chorus.
Easter sermon by Rev. Mr. Barrows: "If Christ be not risen, then is your faith vain."

MAY 21—Miss Emily Winant, of New York, sang for the offertory, "Christmas Song" (Adam).

MAY 28—Mrs. E. Aline Osgood sang for the offertory, "I Know that My Redeemer Liveth" (Handel).

During the absence of Mr. Eddy in the month of August, his place was filled by Mr. L. J. Henderson.

SEPTEMBER 10—Mr. Eddy at home:

Organ Prelude—Adeste, Fideles, - - - Guilmant.
Organ Postlude—Concert Satz, in E Moll, - Thiele.

Mr. Barrows' text, St. Matthew vi: 33, "But seek ye first the kingdom of God and His righteousness."

SEPTEMBER 17—An address in the evening by Miss Willard, on "Temperance."

NOVEMBER 5—Rev. S. J. McPherson began his labors as pastor of the Second Presbyterian Church.

NOVEMBER 30—Union Thanksgiving services:

Organ—First Sonata, First Movement, - Mendelssohn.
Anthem—Cantate Domino in D, - - S. P. Warren.

Rec'd Sept 23, 1904

THE SECOND PRESBYTERIAN CHURCH, N. W. CORNER OF MICHIGAN AVENUE AND TWENTIETH STREET. ERECTED IN 1872–73.

Anthem—Praise God in His Holiness, - - Tours.
Anthem—Sing Praises to God, - - - Wareing.
Organ—Harvest March in C, - - - - Calkin.

Sermon by Rev. Frank Bristol, of the Trinity M. E. Church.

The regular choir was assisted by Miss Jessica Jenks and Miss Dora B. Foreman, sopranos; Miss May Phœnix, alto; Mr. John Rattenbury, tenor, and Mr. William Sprague, bass. Mr. Clarence Eddy, organist.

1883.

FEBRUARY 18—Evening services began at Central Music Hall, conducted by Rev. John H. Barrows, D.D., with the assistance of the church choir and a chorus under the direction of Mr. W. L. Tomlins. Mr. Clarence Eddy, organist.

These services, held in the heart of the down town district of our city, were conducted every Sunday evening through the winter until May 13, and the results were in every way gratifying. It was an inspiration to hear the great audience sing the hymns on Sunday nights. There was one commendable feature in the management of the hall. When every seat was occupied, the doors were closed and no more were admitted. Many were often turned away, unable to get admission, but the safety and comfort of those in the hall were thus secured. The maintenance of these services, until discontinued in 1888, was undertaken by a committee from the First Church, consisting of Messrs. John Alling, George F. Bissell, A. C. Bartlett, Alfred Cowles, Nathan Corwith, Henry Corwith, John B. Drake, Marshall Field, Charles D. Hamill, Henry M. Humphrey, Marvin Hughitt, Charles M. Henderson, David W. Irwin, Claudius B. Nelson, George H. Laflin, D. K. Pearsons, Byron L. Smith, H. M. Sherwood, F. F. Spencer and William H. Swift.

FEBRUARY 25—An address given at Central Music Hall this evening by Rev. John H. Barrows, D.D., on John Stuart Mill.

MARCH 25—Easter celebration. A musical service for solo voices and chorus. The choir gallery and pulpit decorated with flowers and plants, the gift of Mr. F. F. Spencer.

April 15—

Organ—Adagio, First Sonata, - -	H. M. Dunham.
Anthem—Hear My Prayer, - - - -	Southard.

Sermon by Rev. S. J. McPherson, D.D., of the Second Presbyterian Church.

May 20—Miss Esther Butler resigned to take a choir position in New York City. Mrs. J. C. Buckbee, soprano.

June 24—Celebration of the fiftieth anniversary of the church:

Organ—Festival Overture, - - - -	Nicolai.
Te Deum in G, - - - - - -	Calkin.
Anthem—O Saving Victim. - - - -	Gounod.
Festival Hymn—Rise, Crowned with Light, - -	Otis.
Organ—Prelude and Fugue, Old Hundred. - -	Eddy.

Historical sermon by Rev. John H. Barrows, D.D.; text, "What hath God wrought?" Rev. Jeremiah Porter, D.D., founder (1833-35), Rev. Flavel Bascom, D.D., second pastor of this church (1839-49), Rev. Arthur Mitchell, D.D., fifth pastor (1868-80), and Rev. R. W. Patterson, D.D., first pastor of the Second Presbyterian Church (1842-74), took part in the services.

The choir: Sopranos: Mrs. J. C. Buckbee, Mrs. A. M. Sheib, Miss Margaret P. Sperry and Miss Flora M. Williams; altos: Mrs. J. T. Kempton and Mrs. Fannie Harrison; tenors: Mr. Philo A. Otis and Mr. George E. Dawson; basses: Mr. John M. Hubbard and Mr. Charles S. Lee. Organist, Mr. Clarence Eddy.

In the evening a union communion service of the First and Second Churches was held in the First Church, the service at the table being conducted by the venerable former pastors of the church, Rev. Jeremiah Porter, D.D., and Rev. Flavel Bascom, D.D.

June 26—Monday evening, fellowship meeting at the church. Addresses made by Rev. S. J. McPherson, D.D. (Second Presbyterian), Rev. H. M. Scudder, D.D. (Plymouth Congregational), Rev. A. E. Kittredge, D.D. (Third Presbyterian), Rt. Rev. Charles E. Cheney, D.D. (Christ Reformed Episcopal), Rev. Frank Bristol (Trinity M. E.) and Rev. Herrick Johnson, D.D. The music was an important feature, the large choir of Sunday morning being assisted by Miss May Phœnix (A.), Mr. Charles A. Knorr (T.) and Mr. William Sprague (B.).

MR. CHARLES DAVID IRWIN.

26

JUNE 27—Tuesday evening. The jubilee exercises terminated in a reception held in the parlors of the church.

JULY 15—Rev. Henry Ward Beecher in the pulpit. A great crowd took possession of the church early in the morning, to the exclusion of the regular attendants. Mr. Beecher's sermon was on "Love and Christianity," in which he put forth some advanced ideas on religion.

AUGUST 26 AND SEPTEMBER 2—Mr. Charles D. Irwin organist in the absence of Mr. Eddy.

OCTOBER 7—Evening services began at Central Music Hall.

NOVEMBER 11—The 400th anniversary of Martin Luther's birth observed:

Organ—Theme and Variations, Luther Chorale, - Eddy.
Anthem—Selections from Cantata, A Stronghold Sure, - - - - - - - - - - Bach.
Anthem—The Lord is Great in Zion, - - - Best.
Organ—Festival Overture, - - - - Nicolai.

Sermon by Rev. John H. Barrows, D.D., on "Martin Luther and the Reformation."

1884.

JANUARY 27—The service at Central Music Hall this evening was in the interest of the cause of "Prohibition of Sale of Liquors to Minors." Addresses were made by Rev. John H. Barrows, D.D., Rev. Edward E. Hale, D. D., of Boston, Messrs. Horton and Bonney.

FEBRUARY 17—Dr. Barrows' address at Central Music Hall in the evening on "Some Personal Reminiscences of Wendell Phillips."

APRIL 6—Rev. Walter Manning Barrows, D.D., brother of Rev. John H. Barrows, D.D., spoke at Central Music Hall in the evening on his eight years of missionary work among the Mormons in Utah.

Rev. Walter Manning Barrows, D.D., died at Mackinaw Island, August 10, 1899.

MAY 4—

Organ—Adagio, Sixth Symphony, - - - Widor.
Anthem—The Lord is Exalted, - - J. E. West.
Offertory—Blessed Are They that Do God's Commandments, - - - - - - - - - Armes.
Organ—Triumphal March, - - C. Sainton Dolby.

Sermon by Rev. Charles M. Morton.

MAY 11—Rev. Frank Bristol took part in the evening services at Central Music Hall, preaching on the subject "The love of money the root of all evil."

JUNE 22—Members of the choir took part in the service at Railroad Chapel this evening. Mr. Francis Murphy spoke in the interest of the temperance work, and gave a simple, touching account of his life when a child in Ireland, and his departure for this country.

AUGUST 10, 17—Mr. Charles D. Irwin, organist.

AUGUST 24, 31—Mr. A. F. McCarrell, organist.

SEPTEMBER 7—The first organ number this morning, the prelude to Saint-Saens' oratorio, "The Deluge," was very appropriate, as the rain was coming down in torrents.

OCTOBER 12—All the selections this morning by Joseph Rheinberger, the "Pastoral Sonata" and the two motettes, "I Am Well Pleased" and "The Lord Give Ear to Thee."

NOVEMBER 2—Evening services began at Central Music Hall.

NOVEMBER 30—Sermon by Rev. Arthur Mitchell, D.D., on "Foreign Missions."

DECEMBER 28—Christmas service. A day of sleet and rain, walks covered with ice, and the attendance in church small. An elaborate display of flowers about the choir gallery and pulpit. The choir numbers all important and well sung, especially Henry Gadsby's anthem, "Sing, O Daughter of Zion." Sermon by Dr. Barrows on the subject of home missions.

1885

MARCH 1—Sermon at Central Music Hall this evening by Dr. Barrows, on "Mahomet and His Religion."

MARCH 15—

Anthem—Benedictus, in C, - - -	S. P. Warren.
Offertory—The Pilgrims, - - - -	Leslie.

MARCH 29—Rev. Dr. Allen, secretary of the Freedmen's Board, of Washington, D. C., at one time a slave owner, as were his fathers before him, occupied the pulpit this morning, preaching in the interests of

the freedmen. The death of Mr. C. B. Nelson, an elder of this church, was announced.

April 1—Wednesday afternoon: Dr. Barrows and the choir took part in the funeral services of Mr. C. B. Nelson, at his residence in Hyde Park.

April 19—Dr. Barrows' sermon had special reference to the death of Mr. Henry D. Penfield, Jr., which occurred last week.

April 26—Evening services at Central Music Hall closed.

May 24—Mr. Louis P. Hoyt, organist.

May 31—

Organ—Meditation, - - -	F. Capocci.
Anthem—Bonum Est, in G, - - -	Buck.
Offertory—O Lord, Most Holy, - -	Schubert-Otis.
Organ—Finale, - - - -	F. Capocci.

Sermon by Rev. W. A. Bartlett, D.D., of Washington, D.C.

During the month of July extensive repairs were made in the church, and union services were held in the Second Presbyterian Church, Dr. Barrows occupying the pulpit nearly all of the month. During the month of August union services were held in the First Church, Rev. E. C. Ray, D.D., occupying the pulpit.

August 9—A service in memory of Ex-President Grant.

Offertory—O for a Closer Walk with God, - Foster.

Sermon by Rev. E. C. Ray, D.D.

November 15—Evening services at Central Music Hall resumed.

December 6—

Organ—2d Sonata, - - Rheinberger.

Sermon by Dr. Barrows, St. John i: 29, "Behold the Lamb of God."

December 20—

Offertory—If with All Your Hearts, - Mendelssohn.
Mr. R. M. Sterrett.

1886

January 3—Choir for the coming year: Miss Carrie Davis (S.), Miss Christine Nielson (A.), Mr. E. M. Sterrett

(T.), Mr. Eugene C. Cowles (B.). Mr. Clarence Eddy organist and director.

Anthem—I will Sing of Thy Power, - Sullivan.

JANUARY 10—

Offertory—Hear My Prayer, - - Mendelssohn.
Miss Davis.

JANUARY 15—Members of the choir took part in the funeral services of Mr. Daniel Amasa Jones, conducted by Rev. John H. Barrows, D.D., and Prof. Franklin W. Fisk, D.D. The ladies from the "Old People's Home" came in a body to pay final respects to their benefactor.

Mr. Jones was born in Hartford, Conn., June 29, 1807; came to Chicago in 1859. He was one of the trustees of Calvary Presbyterian Church, and a member of the committee instrumental in bringing about the union with the First Church; died in Chicago, January 11, 1886.

JANUARY 17—

Offertory—God shall Wipe Away All Tears from Their Eyes, - - - Sullivan.
Miss Christine Nielson.

JANUARY 24—

Offertory—Judge Me, O God, - - - Buck.
Mr. Eugene C. Cowles.

APRIL 25—Easter service by regular choir. Offering this morning for Railroad Chapel, $7,400.

MAY 2—Sermon by Mr. Dwight L. Moody.

MAY 9—Dr. Barrows announced from the pulpit that he should spend the summer in Europe, leaving home early in June. Sermon by Rev. Dr. Dana. (Rev. Herrick Johnson, D.D., filled the pulpit during the summer months.)

MAY 20—Funeral services of Mrs. Augustus G. Downs, at her late residence, conducted by Rev. John H. Barrows, D.D., and Rev. Flavel Bascom, D.D., assisted by members of the choir. A reception was held in the church in the evening for Dr. and Mrs. Barrows.

JULY 24—Funeral services of Dr. R. C. Hamill held at the church. Mr. A. W. Dohn, organist.

Dr. Robert C. Hamill was born at Xenia, Ohio, November 26, 1808; came to Chicago in ~~1858.~~ Dr. and Mrs. Hamill were

1841 - Cater in 1852

MRS. CHRISTINE NIELSON DREIER.

received into the membership of the First Church April 28, 1858. He was one of the incorporators of the Academy of Medical Sciences, in 1859; took an active part, during the Civil War, in the organization of the Soldiers' Rest and the Soldiers' Home. He was consulting physician of Cook County Hospital in 1866; vice-president of the Presbyterian Hospital, trustee of Rush Medical College, and had been a member of the Session of the First Church for many years.

DECEMBER 12—

Offertory—Sing Ye Praise (Hymn of Praise), Mendelssohn.
Mr. Charles Abercrombie.

DECEMBER 26—Christmas service. The principal choir numbers were Tours' anthem, "Sing, Ye Heavens," and Gilchrist's motette, "It Came upon the Midnight Clear." The regular choir was assisted by Miss Florence H. Henderson and Miss Genie M. Baldwin, sopranos; Mrs. Agnes Cox and Miss Lillian B. Allen, altos; Mr. Charles Abercrombie, tenor; Mr. W. P. McHenry, bass. Organist, Mr. Clarence Eddy.

1887.

JANUARY 2—The choir for the coming year: Miss Esther Butler (S.), Miss Christine Nielson (A.), Mr. Charles Abercrombie (T.), and Mr. Eugene C. Cowles (B.). Mr. Clarence Eddy, organist and director.

JANUARY 16—Choir enlarged for the Sunday morning services: three sopranos, three altos, two tenors and two basses—to continue for the present.

APRIL 10—Easter service:

Organ—Jerusalem, the Golden, - - - - Spark.
Anthem—God hath Appointed a Day, - - Tours.
Anthem—O Saving Victim, - - - - Gounod.
Anthem—Why Seek Ye the Living among the Dead,
- - - - - - - - S. P. Warren.
Easter Song—The Resurrection, - - - Shelley.
Miss Christine Nielson.
Offertory—See Now the Altar Garlanded with
Flowers, - - - - - - - Faure-Buck.
Easter Sermon, - - Rev. John H. Barrows, D.D.
Address on behalf of Railroad Chapel, - - -
- - - - - - - Rev. Charles M. Morton.
Organ—Hallelujah Chorus (Mount of Olives) Beethoven.

The church quartette was assisted by Miss Lillie Hinman, Miss Jessica Jenks and Mrs. C. W. Rhodes,

sopranos; Miss M. J. Kirkland and Miss Stella Lawrence, altos; Mr. Philo A. Otis and Mr. Harry T. Stallwood, tenors; Mr. Charles S. Lee and Mr. John M. Hubbard, Jr., basses; Mr. Clarence Eddy, organist.

MAY 22.—Funeral services of Mrs. Charles Huntington Starkweather held at the residence of her father, Mr. James Otis, 1216 Michigan Avenue, conducted by Rev. John H. Barrows, D.D., assisted by the choir of the Second Presbyterian Church.

JUNE 23.—Funeral services of Otis Starkweather, oldest son of Mr. Charles Huntington Starkweather and the late Rena Otis Starkweather, held at the residence of his grandfather, Mr. James Otis, 1216 Michigan Avenue, conducted by Rev. John H. Barrows, D.D., with the assistance of the choir of the First Presbyterian Church.

SEPTEMBER 28.—Wednesday afternoon: funeral services of Mr. William Cutting Grant.

Mr. Grant was born at Lyme, N. H., October 8, 1829. He came to Chicago in 1857, and for some years was a partner in the law firm of Williams, Woodbridge & Grant. Later he was a member of the firm of Grant & Swift; and at the time of his death, September 24, 1887, he was a partner in the firm of Grant, Brady & Northrup. Mr. and Mrs. Grant were admitted to the membership of this church in March, 1858.

DECEMBER 25.—Christmas service:

Organ—Offertory on two Christmas Hymns, No. 2, - - - - - - - - - Guilmant.
Anthem—The Syrian Shepherds, - - - Otis.
Anthem—There were Shepherds Abiding in the Field, - - - - - - - - Vogrich.
Offertory—Christmas (Sweetly through the Night), - - - - - - - - - Shelley.
Christmas Song—Nazareth, - - - - Gounod.
Mr. Eugene C. Cowles.
Organ—Hallelujah Chorus, - - - - - - Handel.

The regular quartette was assisted by Mrs. P. R. Carlson, Mrs. D. C. Joslyn and Miss Bessie Butler, sopranos; Mrs. Agnes Cox and Miss Stella Lawrence, altos; Mr. Philo A. Otis and Mr. D. A. Clippinger, tenors; Mr. Charles S. Lee and Mr. Frank Pearson, basses. Mr. Clarence Eddy, organist and director.

THE FIRST PRESBYTERIAN CHURCH—N. E. CORNER INDIANA AVENUE AND TWENTY-FIRST STREET, 1887.

1888.

JANUARY 1.—The choir: Miss Esther Butler (S.), Miss Christine Nielson (A.), Mr. Frank K. Root (T.) and Mr. C. H. Greenleaf (B). Mr. Clarence Eddy, organist and director.

JANUARY 15.—New hymn and tune book, the "Laudes Domini," introduced.

16 FEBRUARY 18.—Funeral services of Mr. Philo Adams Wilbor, held at the residence of Mr. Joseph E. Otis, conducted by Rev. John H. Barrows, D.D., and Rev. Simon J. McPherson, D.D., with the assistance of the choir.

Mr. Wilbor was born in Huron, Erie county, Ohio. He was graduated from Western Reserve College, in Hudson, Ohio, in June, 1866, and came to Chicago in August of that year. He entered the employ of the First National Bank soon after his arrival, and continued with the bank until the time of his death. Mr. Wilbor was for many years a teacher in the church Sunday School and Railroad Mission School.

APRIL 1—Easter service:

Organ—Alleluia, from Easter Sonata, - -	Lemmens.
Anthem—King, All Glorious, - - -	Barnby.
Anthem—Hark, Hark, My Soul, - - -	Shelley.
Anthem—I Waited for the Lord, - -	Mendelssohn.
Miss Butler, Miss Hiltz and Chorus.	
Anthem—God hath Appointed a Day, - -	Tours.
Organ—Easter March, - - - - -	Merkel.

The regular choir was assisted by Miss Grace Hiltz and Miss Florence H. Henderson, sopranos; Miss Stella Lawrence and Mrs. Agnes Cox, altos; Mr. Philo A. Otis, tenor; Mr. Charles S. Lee, bass. Organist, Mr. Clarence Eddy.

MAY 6—Annual collection for Railroad Chapel; $6,400 subscribed.

Miss Fannie Aiken (S.) succeeds Miss Esther Butler, and Mr. George H. Iott succeeds Mr. C. H. Greenleaf (B.).

AUGUST 5—Mr. Charles D. Irwin, organist, in the absence of Mr. Eddy.

NOVEMBER 29—Union Thanksgiving services by the First and Second Presbyterian, Plymouth Congregational,

Immanuel Baptist, Christ Reformed Episcopal and Trinity Methodist Episcopal Churches, held in the First Church:

Organ—Jerusalem, the Golden, - - - Spark.
Anthem—Ye shall Dwell in the Land, - Stainer.
Offertory—Thanksgiving Anthem, - - Schnecker.
Organ—Thanksgiving March, - - - Calkin.

The choir: Miss Fannie Aiken (S.), Miss Christine Nielson (A.), Mr. Frank K. Root (T.) and Mr. A. D. Eddy (B.). Mr. Clarence Eddy, organist.

DECEMBER 23—Christmas service, for solo voices and chorus:

Offertory—Our Psalm of Joy (Noel), - - Gounod.

1889.

Choir for this year: Miss Fannie Aiken (S.), Miss Christine Nielson (A.), Mr. Frank K. Root (T.), Mr. George H. Iott (B.). Mr. Clarence Eddy, organist and director.

JANUARY 20—Death of Rev. George C. Noyes, D.D., of Evanston, announced—a great lover of music. Dr. Noyes took part in the installation services of Dr. Barrows as pastor of this church, December 8, 1881, delivering the charge to the people.

APRIL 7—Annual collection for Railroad Chapel; $6,600 subscribed.

APRIL 21—Easter celebration:

Organ—Alleluia from Easter Sonata, - - Lemmens.
Anthem—Awake, thou that Sleepest, - - Maker.
Carol—Sweetly the Birds are Singing, - Draper.
Anthem—Faintly and Softly the Rosy Shaft of Morning, - - - - - - - - - Schnecker.
Aria—I Know That My Redeemer Liveth, - Handel.
Miss Aiken.
Anthem—See Now the Altar Garlanded with Flowers, - - - - - - - - - Faure-Buck.
Organ—Easter March, - - - - - Merkel.

APRIL 28—Patriotic service, consisting of national songs by the choir and a sermon by Rev. John H. Barrows, D.D. Subject, "The Birth of a Nation."

APRIL 30—Tuesday morning. Centennial celebration of the nation's birthday. The regular choir was assisted to-day by Miss Genie M. Baldwin (S.), Mrs. Katherine Fisk (A.), Mr. Philo A. Otis (T.), Mr. F. M. Ramsey (B.) and the Elgin Band, under the direction of

Mr. J. Hecker. National songs were sung by the choir, Sunday School and congregation, and an address was delivered by Dr. Barrows; subject, "A Hundred Years." The church was decorated with flags, and a program, printed in the national colors, with a portrait of George Washington, was prepared for the occasion.

MAY 31—Funeral services of Mr. Nathan Corwith, conducted by Rev. S. J. McPherson, D.D., with the assistance of the choir of the First Church.

From June 1 to October 1 Mr. Eddy was in Europe, and his place was filled by Mr. Charles D. Irwin. Miss Christine Nielson resigned in May, to go abroad for study, and her place was taken by Mrs. Katherine Fisk. The church was closed during the months of July and August for repairs. During September services were held in the lecture room on Sunday mornings.

JUNE 2—Sermon this morning by Rev. Thomas C. Hall, D.D.

SEPTEMBER 15—Mr. George H. Iott (B.) tendered his resignation. Succeeded on November 10 by Mr. Arthur Beresford.

A series of praise services was commenced Sunday evening, November 24, in the church and was continued through the winter, a large audience being in attendance at every service.

DECEMBER 29—Morning service:

Offertory—O Rest in the Lord, - - Mendelssohn.
Miss Gertrude Edmands.

A Christmas service was held in the evening:

Organ—Christmas Pastorale, - - - Merkel.
Anthem—Christmas, . - - - - - Shelley.
For Soprano Solo, Ladies' Quartette, Chorus, Harp, Violin and Organ.
Song—In Dreams I've Heard the Seraphs, - Faure.
Largo, - - - - - - - - - Handel.
Harp, Violin and Organ.
Sermon—The Old Year, - Rev. John H. Barrows, D.D.
Carol—Thou didst Leave Thy Throne, - - Powell.
Organ—Grand Solemn March, - - - - Smart.

The regular choir was assisted by Miss Lillian E. Randall and Miss M. L. Davis, sopranos; Miss Rose Bilton, alto; Mr. E. C. Greenleaf, tenor; Mr. John S.

Carpenter, bass; harp, Madame Josephine Chatterton; violin, Mr. Adolph Rosenbecker. Organist, Mr. Clarence Eddy.

1890.

The choir for the ensuing year: Miss Fannie Aiken (S.), Mrs. Katherine Fisk (A.), Mr. Frank K. Root (T.), and Mr. Arthur Beresford (B.). Mr. Clarence Eddy, organist and director.

Miss Aiken resigned May 1, and her place was taken by Miss Electa Gifford. Commencing with the first Sunday in May of this year, a printed programme, or bulletin, containing full order of service, words of anthems, and authors' names, titles of organ selections, announcements for the week, etc., etc., was distributed through the pews, thereby increasing the interest in the Sunday morning service. The position of organist during the month of August was again occupied by Mr. Charles D. Irwin.

AUGUST 18—Monday afternoon: Dr. Barrows, assisted by members of the choir, conducted the funeral services of Mrs. Rebecca H. Whitehead.

DECEMBER 14—Sermon by Rev. Dr. Worcester on Foreign Missions.

DECEMBER 28—Christmas celebration:

MORNING SERVICE.

Organ—Christmas Pastorale, - - - Merkel.
Anthem—There Were Shepherds, - - Blumenschein.
Carol—Thank God on Christmas Morning, - Hatton.
Sung by the Sunday School children, led by
Mr. Adam Craig, leader.
Recitative and Aria—Behold, a Virgin shall Conceive,
- - - - - - - - - Handel.
Mrs. Fisk.
Anthem—See Now the Altar, - - - Faure-Buck.
Sermon—The Messiah has Come, - - - -
- - - - - Rev. John H. Barrows, D.D.
Carol—The Blessed Story, - - - - Geibel.
Sung by the Sunday School.
Organ—For unto Us a Child is Born, - Handel.

EVENING SERVICE.

Organ—Christmas Offertoire in C, - - - Grison.
Organ—March of the Magi Kings, - - - Dubois.
Violin and Organ—Benedictus, - - MacKenzie.
Song—Christmas, - - - - - - Shelley.
Miss Gifford, violin and organ.

Flute and Organ—Prayer, - - - Terschack.
Anthem—The Syrian Shepherds, - - - Otis.
Sermon—The Wonderful, - Rev. John H. Barrows, D.D.
Anthem—Arise and Shine, - - - - Maker.
Organ—Hallelujah Chorus, - - - - Handel.

The quartette was assisted by Mrs. E. P. Arters, Miss Lillian E. Randall, Miss M. L. Davis, sopranos; Miss Rose Bilton, alto; Mr. C. W. Crankshaw, tenor; Mr. Frank Pearson, bass. Organist, Mr. Clarence Eddy; violin, Mr. Adolph Rosenbecker; flute, Mr. E. S. Timmons; cornet, Mr. John Quinn.

1891.

The choir for the year: Miss Electa Gifford (S.), Mrs. Katherine Fisk (A.), Mr. Frank K. Root (T.) and Mr. Arthur Beresford (B.). Mr. Clarence Eddy, organist and director.

JANUARY 18—Rev. Arthur Mitchell, D.D., occupied the pulpit this morning.

Mrs. Katherine Fisk (Katie Louise Tanner), whose work with the choir ended May 10, was born at Clinton Junction, Wis. A graduate of the college at Rockford, Ill., she was married to Mr. Franklin P. Fisk, principal of the Northwestern High School, of Chicago, and made her first appearance in "The Messiah," December 26, 1890. She went to England in 1891. Returning to this country early in 1893, she appeared at the Worcester, Mass., Festival of that year, and with the Handel and Haydn Society, of Boston, in "The Messiah," December 24, 1893. This same year she was actively engaged in the concerts at the World's Columbian Exposition. She returned to Europe in 1893, remaining there three years. Among her many engagements may be mentioned the Gloucester Festival of 1895, the Norwich Festival of 1896, and the London Philharmonic, March 19, 1898. Mrs. Fisk now resides in New York City, and is solo contralto at St. Bartholomew's Church.

MAY 17—New building of Railroad Chapel, at 3825 Dearborn street, formally opened to-day.

Mrs. Christine Nielson Dreier returned to her old position in the choir.

JUNE 14.—Mr. Arthur Beresford resigns and is succeeded by Mr. Edward A. Allen (B.).

SEPTEMBER 27—

Organ Postlude—Fantasia in C minor, - Thiele-Haupt.
Mr. William Middelschulte.

Rev. Herrick Johnson, D.D., occupied the pulpit October 25. Subject of his sermon, "Blessed Companionship," based on the text, "Enoch walked with God." The following Sunday, November 1, Rev. E. C. Ray, D.D., preached from this pulpit on the same text.

DECEMBER 27—Christmas music for solo voices and chorus.

1892.

The choir: Miss Electa Gifford (S.), Mrs. Christine N. Dreier (A.), Mr. Frank K. Root (T.) and Mr. E. A. Allen (B.). Mr. Clarence Eddy, organist and director.

APRIL 10—

Offertory—The Palm Branches, - - - Faure.
Mr. Arthur Beresford.

APRIL 17—Easter service; a wet, cold day:

Organ—Funeral March and Seraphic Song, Guilmant.
Anthem—Awake, Thou that Sleepest, J. Wallace Goodrich.
Carol—Chime Softly, Bells of Easter, F. N. Shepperd.
Anthem—Come, See the Place Where Jesus Lay,
- - - - - - - - - John A. West.
Offertory—Easter, - - - - - - - Shelley.
Miss Gifford.
Organ Finale—Laus Deo, - - - - - Dubois.

The regular quartette was assisted by Mrs. Eva P. Arters, Miss Lillian E. Randall and Miss May Keller, sopranos; Miss Jennie R. Holmes and Miss Rose Bilton, altos; Mr. C. W. Crankshaw, tenor, and Mr. John S. Carpenter, bass.

In the afternoon, funeral of Mr. L. C. P. Freer. Rev. John H. Barrows, D.D., conducted the services, assisted by Mrs. John A. Farwell (S.), Mrs. Oliver K. Johnson (A.), Mr. Philo A. Otis (T.) and Mr. John M. Hubbard (B.).

Mr. Freer was born September 18, 1813, at North East, Dutchess county, state of New York. He came west in 1836, commencing life in a small town in Illinois as a

THE CHOIR, 1892–1895.

Mr. Root, Tenor. Miss Gifford, Soprano. Mrs. Dreier, Alto. Mr. Allen, Bass. Mr. Irwin, Organist.

merchant. Two years later he removed to Chicago and began the study of law. In after life he became especially successful in that part of the profession pertaining to the examination of land titles, owing to his extensive knowledge of early transactions in real estate. Mr. Freer died April 14, 1892.

JUNE 19—The Second Presbyterian Church celebrated its fiftieth anniversary.

Dr. Barrows was absent from the city nearly all of the summer months, on account of his health. Rev. Charles M. Morton preached September 11; Rev. Herrick Johnson, D.D., September 18; Rev. David C. Marquis, D.D., September 25.

OCTOBER 5—Reception at the church this evening for Dr. and Mrs. Barrows. Music by Mr. W. C. E. Seeboeck, Mr. E. Schmitt, and members of the choir.

NOVEMBER 13—A window built by the Louis Tiffany Co., of New York, in memory of Mr. and Mrs. F. F. Spencer, was exhibited to day.

The inscription reads:

TO THE GLORY OF GOD,
AND IN LOVING REMEMBRANCE OF
FRANKLIN FAYETTE SPENCER,
WHO DIED NOVEMBER 1, 1890, AND OF
RACHEL GIFFORD SPENCER,
HIS WIFE, WHO DIED MARCH 18, 1887.

DECEMBER 25—Christmas music. A beautiful day, and a large attendance in church:

Organ—Fantasie on Christmas Hymns, - Guilmant.
Anthem—Wake, O My Soul, - - Blumenschein.
Carol—Ring Out a Joyful Peal, - - Bunnett.
Organ—Christmas Pastoral, - - G. E. Whiting.
A Pastoral Christmas anthem—While Shepherds Watched Their Flocks by Night, - George C. Martin.
Offertory—The Star of Peace, - - Henry Parker.
Mrs. Christine N. Dreier.
Organ—Hallelujah Chorus, - - - Handel.

The regular quartette was assisted by Mrs. Will J. Evans and Miss May Keller, sopranos; Miss Rose Bilton, alto; Mr. C. W. Crankshaw, tenor, and Mr. Frank Pearson, bass.

At the evening service Mr. Edouard Remenyi, the Hungarian violinist, played:

1. Ghezir, for violin alone, - - - - Remenyi.
2. Largo with organ, - - - - Tartini.

1893.

The choir: Miss Electa Gifford (S.), Mrs. Christine N. Dreier (A.), Mr. Frank K. Root (T.) and Mr. E. A. Allen (B.). Mr. Clarence Eddy, organist and director.

JANUARY 29—Mr. Edouard Remenyi took part in the evening service, playing the aria from Handel's "Messiah," "I Know that My Redeemer Liveth."

Sunday evening praise services were held through the winter of 1892 and 1893, and the entire period of the World's Fair, and in the spring of 1894 were discontinued. The music for these services was furnished by the quartette alone, with the assistance of occasional instrumentalists. Messrs. Theodore Spiering, Harry Dimond and Adolph Rosenbecker, violinists, and Mr. Edwin S. Timmons, flute, were always welcome whenever they appeared, and their artistic work added greatly to the interest of these services.

MARCH 19—Rev. Theodore Cuyler, D.D., occupied the pulpit this morning, preaching to a large audience, from the text, "Let us arise and go hence."

At the evening service Rev. Dewitt Talmadge, D.D., preached to another great audience, on the text, "The statutes of the Lord are right."

APRIL 2—Easter service. A beautiful spring day and a large audience in church:

Organ—Paschal Sonata, First Movement, - Lemmens.
Anthem—Awake, Thou that Sleepest, - Maker.
Anthem—O Saving Victim, - - - Gounod.
Song—Easter Dawn, - - - - R. H. Woodman.
Mrs. Christine N. Dreier.
Offertory—Christ the Lord is Risen To-day, - Shelley.
Organ—Pastoral Sonata, Finale, - - Lemmens.

The regular quartette was assisted by Miss May Keller and Miss M. Louise Pomeroy, sopranos; Miss Rose Bilton, alto; Mr. C. H. M. Tobey, tenor, and Mr. Frank Pearson, bass.

At the evening service:

Offertory—Prayer, - - - - - - - Terschak.
Mr. Edwin S. Timmons (flute).

April 26—Wednesday evening. Announcement was made of the death of Rev. Arthur Mitchell, D.D., at Saratoga, N. Y. The entire evening was given over to testimonies of affection and regard for the former pastor of this church.

May 21—Annual collection for Railroad Chapel. Sermon by Rev. Charles M. Morton. Subscriptions aggregating $4,000 received at the offertory.

During the period of the World's Fair, from May 1 to November 1, 1893, there were many strangers in attendance at the Sunday services of this church: ministers, organists, choir members and others interested in the various forms of church work. Among the visiting musicians may be noted: Mr. S. B. Whitney, organist of the Church of the Advent, of Boston; Mr. R. Huntington Woodman, organist of the First Presbyterian Church of Brooklyn, and Mr. W. C. Carl, organist of the old First Presbyterian Church of New York City.

August 27—Sermon at the morning service by Rev. Mr. Hubbel, of Buffalo, N. Y.

September 3—Sermon at the evening service by His Grace the Bishop of Zante. At the conclusion of the service M. Alexander Guilmant gave an informal organ recital, the congregation remaining seated at the request of Dr. Barrows.

September 10—The window in memory of Rev. Zephaniah Moore Humphrey, D.D., built by the Louis Tiffany Co., of New York, was displayed to-day.

September 17—Rev. Dr. Momery, of London, preached in the morning, Rev. Joseph Cook, D.D., in the evening.

November 12—Sermon by Rev. Leonard Bacon, D.D., of New Haven, Conn.

November 17—Death of John Manning Barrows, oldest son of Dr. and Mrs. J. H. Barrows.

December 24—Christmas service:

Organ—The Holy Night, - - - - Buck.
Anthem—There Were Shepherds, - Myles B. Foster.

Carol—The Anthem of Peace,	Barnby.
Organ—March of the Magi Kings,	Dubois,
Anthem—How Brightly Dawns,	Shelley.
Offertory—The Angels' Christmas Song, Miss Gifford.	Brewer.
Anthem—Sing, O Daughter of Zion,	Gadsby.
Organ—Hallelujah Chorus,	Handel.

The regular quartette was assisted by Mrs. P. B. Wilson, Miss Jessica Jenks and Miss Gertrude Gifford, sopranos; Miss Viola Misch and Miss Rose Bilton, altos; Mr. P. V. R. Key and Mr. Philo A. Otis, tenors; Mr. Charles H. Bushnell and Mr. Charles S. Lee, basses.

1894.

The choir for the new year: Miss Electa Gifford (S.), Mrs. Christine N. Dreier (A.), Mr. Frank K. Root (T.) and Mr. Edward A. Allen (B.). Mr. Clarence Eddy, organist and director.

JANUARY 14—Saturday. Funeral services of Dr. Charles Gilman Smith, at his late residence, conducted by Rev. John H. Barrows, D.D., with the assistance of the church choir.

Dr. Smith's grave at Graceland is marked by a plain headstone, bearing the inscription, "Charles Gilman Smith, a Succorer of Many." For forty years he had been prominently identified with the social, literary and professional life of Chicago. He was born at Exeter, N. H., January 4, 1828; prepared for college at Phillip's Academy; graduated from Harvard in 1847; came to Chicago in 1853. He was one of the six physicians who had the care of the Confederate prisoners at Camp Douglas during the war. He was consulting physician at the Hospital for Women and Children and the Presbyterian Hospital, and for some years a trustee of the Peck Home for Incurables.

JANUARY 26—Friday. Funeral services of Mr. David W. Irwin, at his late residence, conducted by Rev. E. C. Ray, D.D., and Rev. Charles M. Morton. Choir: Mrs. John A. Farwell (S.), Mrs. Christine N. Dreier (A.), Mr. George Hamlin (T.) and Mr. Edward A. Allen (B.).

Mr. David Wickham Irwin was born at Sodus, Wayne county, N. Y., December 14, 1830. He came west early in the "fifties" to start in business in Saginaw, where he

remained about a year, going from there to Canada to enter into the grain business on his own account. In 1854 he removed to Chicago, but in consequence of ill health, remained only four years, and then returned east. He came back to Chicago in 1862, and established the firm of D. W. Irwin & Co. Mr. Irwin was an early member of Calvary Presbyterian Church, and, at various times, a member of the Board of Trustees and Board of Deacons of the First Church. He was a trustee of the Orphan Asylum and a member of the first Board of Trustees of the Art Institute. Mr. Irwin died January 24, 1894.

JANUARY 28—Mr. Charles D. Irwin, organist.

FEBRUARY 4—Mr. John A. West, organist.

MARCH 4—Dr. Barrows in California. Sermon by Rev. Herrick Johnson, D.D., in which he referred to the recent death of Rev. Robert W. Patterson, D.D., for thirty-two years pastor of the Second Presbyterian Church.

Rev. Robert Wilson Patterson, D.D., was born January 21, 1814, near Maryville, Blount county, Tenn., and died at Evanston, Ill., February 28,1894.

MARCH 5—Monday. Death of Mr. O. D. Ranney, an old member of the church and Session, announced.

MARCH 25—Easter celebration:

Organ—In Paradise, - - - - - Dubois.
Anthem—Awake, Thou that Sleepest, J. Wallace Goodrich.
Carol—Chime Softly, Bells of Easter, Frank N. Shepperd.
Anthem—As It Began to Dawn, - Myles B. Foster.
Offertory—The Angels' Easter Song, - - Brewer.
Mrs. Christine N. Dreier.
Anthem—Every Flower that Blossoms, - - Shelley.
Organ—Festal March, - - - - Claussmann.

The regular choir was assisted by Mrs. Virginia Evans, Miss Jessica Jenks, Miss Jeannette F. Russell and Miss Jennie Grey, sopranos; Miss Viola Miksch, Miss Rose Bilton and Miss Anna Millar, altos; Mr. P. V. R. Key and Mr. Philo A. Otis, tenors; Mr. Charles H. Bushnell and Mr. Charles S. Lee, basses.

A perfect day, church handsomely decorated with flowers and a large audience in attendance.

MAY 27—Rev. Charles M. Morton terminates his long and

useful work at Railroad Chapel, and is succeeded by Rev. S. M. Johnson.

JUNE 15—Death of Mr. Asa P. Kelley announced.

JULY 22—Sermon by Rev. L. A. Ostrander, of Lyons, N. Y., a member of this church in 1858.

OCTOBER 7—Rev. Dr. Jessup, of Beirut, Syria, preached this morning, and spoke of his forty years of work in that country.

Organ Postlude—Funeral March and Song Seraphic, - - - - - - - - - - Guilmant.

NOVEMBER 20—Union Thanksgiving service of the First and Second Presbyterian, Immanuel Baptist, Plymouth Congregational, Trinity Methodist and Christ Reformed Episcopal churches, held in the First Church:

Organ—Jerusalem, the Golden, - - - Spark.
Anthem—While the Earth Remaineth, - John A. West.
Offertory—Hope in the Lord (Largo), - - Handel.
Mrs. Christine N. Dreier.
Organ—Finale, Op. 17, - - - - - Truette.

Musical service under the direction of Mr. Clarence Eddy, assisted by the choir of the First Church.

DECEMBER 30—Christmas music:

Organ—Pastoral in G, - - Louis Adolphe Coerne.
Anthem—Christians, Awake, - - - - Barnby.
Gloria Patri—From Jubilate in E Flat, - Foote.
Carol—Sweet Christmas Bells, - - - Stainer.
Anthem—And There Were Shepherds, - - Foote.
Offertory—The Star of Peace, - Henry Parker.
Mrs. Christine N. Dreier.
Anthem—Shout the Glad Tidings, - - Gilchrist.
Organ—Religious March, - - - Guilmant.

The regular quartette was assisted by Mrs. Eunice St. Clair Martens, Miss Lillian E. Randall and Miss Pauline Stein, sopranos; Miss Anna H. Clarke, Miss Jennie R. Holmes and Miss Rose Bilton, altos; Mr. Frank W. Holder and Mr. Philo A. Otis, tenors; Mr. Charles H. Bushnell and Mr. Charles S. Lee, basses.

1895.

The choir for the coming year: Miss Electa Gifford (S.), Mrs. Christine N. Dreier (A.), Mr. Frank K. Root (T.) and Mr. Edward A. Allen (B.). Mr. Clarence Eddy, organist and director.

JANUARY 20—Dr. Barrows referred this morning to the great mortality among the older people of the church, and spoke of the deaths during the past week—Mrs. Hotchkin, Mrs. Lathrop, Mrs. McCalla and Mrs. Henry D. Penfield.

FEBRUARY 17—Dr. William R. Harper, president of the University of Chicago, preached this morning. Subject of his sermon, "Why should I study the Bible?"

Rev. Frank W. Gunsaulus, D.D., of Plymouth Congregational Church, preached at the evening service.

MARCH 10—Morning service:

Organ—Cantabile, in A Flat, - - - Rousseau.
Anthem—Te Deum, in D Minor, - - - Foote.
Response—God So Loved the World, - - Stainer.
Offertory—The City Beautiful, - - - Rodney.
Mrs. Christine N. Dreier.
Organ—Phantasie from Second Sonata, - Wermann.

The choir at the evening service was assisted by Miss Blanche Dingley (harp) and Mr. Adolph Rosenbecker (violin).

MARCH 31—The last of the Sunday evening praise services.

APRIL 14—Easter celebration. A beautiful day and a large attendance:

Organ—Fiat Lux, - - - - - - - Dubois.
Anthem—Why Seek Ye the Living among the Dead, - - - - - - - - - S. P. Warren.
An Easter Hymn—Awake, Thou Wintry Earth, - Otis.
Anthem—God hath Appointed a Day, - - Tours.
Harp, Flute and Organ—Berceuse, - - Oberthur.
Anthem—Come, See the Place Where Jesus Lay, - - - - - - - - - J. A. West.
Offertory—Easter, - - - - - - - Shelley.
Miss Gifford.
Anthem—Praise the Lord, - - - Randegger.
Organ—Hallelujah Chorus, - - - - Handel.

The regular quartette was assisted by Miss Jessica Jenks, Miss Alice Ettinger and Miss Lillian E. Randall, sopranos; Miss Anna H. Clarke, Miss Rose Bilton and Miss Jennie R. Holmes, altos; Mr. William A. Lamson and Mr. Philo A. Otis, tenors; Mr. Charles T. Atkinson and Mr. Charles S. Lee, basses; Miss Lee Timmons, harp; Mr. Edwin S. Timmons, flute. Mr. Clarence Eddy, organist and director.

MAY 19—Mr. Eddy's last Sunday as organist and director of music:

Organ—Fifth Sonata, First Movement, - Guilmant.
Anthem—Awake, My Soul, - - - - Schnecker.
Song—Lead, Kindly Light, - - F. N. Shepperd.
Mrs. Christine N. Dreier.
Offertory—Second Movement from the Fifth Sonata,
- - - - - - - - - Guilmant.
Organ Finale—From Fifth Sonata, - Guilmant.

Mr. Clarence Eddy was born in Greenfield, Mass., in 1851. His first musical studies were pursued in Greenfield; afterward in Hartford, with Mr. Dudley Buck. From 1869 to 1871 he resided in Montpelier, Vt., as organist of Bethany Church. In the autumn of 1871 he went to Berlin, remaining there several years, studying with Haupt (organ) and Loeschhorn (piano). He was called to Chicago in 1875, to the position of organist at the First Congregational Church, remaining there two years. He began his work at the First Presbyterian, January 12, 1879.

One good result of Mr. Eddy's work in Chicago is the class of younger organists whom he has carefully trained, and who are now filling places of importance in this city and elsewhere. Among them may be noted: Mr. Frank Taft, concert organist, and Mr. Scott Wheeler, Lafayette Avenue Presbyterian Church, Brooklyn, N. Y.; Mr. Arthur Dunham, Sinai Temple; Mr. Charles David Irwin, who succeeded Mr. Eddy at the First Presbyterian, Mr. A. F. McCarrell, Second Presbyterian; Miss Helen D. Wheeler, Third Presbyterian; Miss Carrie T. Kingman, Fourth Presbyterian; Mr. Harrison M. Wild, Grace Episcopal; Mr. George C. Emerson, Trinity Episcopal; Mr. Louis P. Hoyt, St. Mark's Episcopal; Mr. Stuart B. Sabin, Central Church; Mr. Francis Silvey Moore and Mr. John A. West, Chicago; Mr. P. C. Lutkin, Evanston, Ill.

June 2—Another magnificent window, a gift from friends in the church to the memory of Rev. Arthur Mitchell, D.D., displayed this morning; built by the Louis Tiffany Co., of New York. Subject of the picture, "Paul preaching to the Athenians."

June 28—Friday afternoon. Funeral services of Mr. George Francis Bissell, held at the church, conducted by Rev. John H. Barrows, D.D., with the assistance of members of the choir.

MR. CLARENCE EDDY.

Mr. Bissell was born June 23, 1827, at Manchester, Conn. He went to Dubuque, Iowa, in 1857; came to Chicago in 1861 and entered the employ of the Hartford Fire Insurance Co. He was appointed western manager of the company in 1866, retaining this position until his death. Mr. and Mrs. Bissell were received into the membership of the church January 4, 1862. Mr. Bissell was a member of the Session for many years, and at the time of his death was chairman of the Board of Trustees and a member of the Committee on Music.

SEPTEMBER 17—Tuesday afternoon. Funeral services of Mr. James Otis, from his late residence, 1722 Michigan Avenue, conducted by Rev. John H. Barrows, D.D., and Rev. Charles M. Morton. Choir: Mrs. John A. Farwell (S.), Mrs. Oliver K. Johnson (A.), Mr. Robert T. Howard (T.) and Mr. John M. Hubbard (B.).

Mr. James Otis was born April 1, 1818, in Montville, Conn., a village not far from New London. In 1823 his parents removed to Berlin, Erie County, Ohio. He came to Chicago in 1856. He was chairman of the Building Committee of the present edifice (1871–73) and a member of the Session until 1884. Mr. Otis was one of the founders of the *Interior*, and treasurer of the Presbyterian Theological Seminary of the Northwest from 1870 to 1884. Rev. Marcus Whitman, a missionary who was largely instrumental in saving Oregon to the United States, was a lifelong friend of Mr. Otis. When Mr. Whitman was on his way to Washington in 1834, to see Daniel Webster and the President, Mr. Otis traveled with him from Cleveland to Buffalo, and in after life often related the history of the Oregon trouble, as told to him by Mr. Whitman.

Rev. Edward Anderson, second pastor of Calvary Presbyterian Church (1860–61), who was present at the funeral, writes of his church work in Chicago, and his recollections of Mr. Otis:

My acquaintance with your father began in 1859, when he came to invite me from St. Joseph, Mich., to the pastorate of Calvary Church, and my earliest impression of him

is through his enthusiastic devotion to that enterprise, which was then in its infancy. He was surrounded by a goodly array of men: Bennett B. Chambers, Joseph Meeker, Willard F. Myrick, Daniel A. Jones, George Gilbert, all of whom are gone before him, and Joseph N. Barker, who survives him, and who held the superintendency of the Sunday School for many years.

I shall never forget the day, when, rising in my pulpit at St. Joseph, I saw two strangers present who had a different tone from my usual parishioners. St. Joseph was then a small village, with the peach interest just started; we had built the church with great effort. I think it was Mr. Chambers who accompanied your father to St. Joseph, but I am not sure. After service your father walked home with me, and told me with the deepest interest, of the new work that had been started on Indiana Avenue, just beyond Ringgold Place (now Twenty-second Street), as he urged me to consider the call to become pastor of the church for whose future he had such a prophetic prescience.

It is interesting to remember that at that time (1860) all beyond my house, which was on Michigan Avenue, a few blocks south of Ringgold Place, was given up to market gardening, and that Mr. Myrick had the first stock yards on Cottage Grove Avenue at about Thirtieth Street. Your father used to prophesy the greatness that he lived to see of this South Side. But I could not credit him in what seemed to me wild hopes. I am now writing at Fifty-fifth Street, and seem yet to be in the heart of the city. I do not know where in the present city was the Reform School, but we rode through wild roads then to reach it, and all about it was farms with little promise of streets, still less of a great city.

The month of December witnessed the retirement, by reason of the infirmities of old age, of Mr. John Ratcliffe Dyson, the faithful sexton of this church, who began his duties April 1, 1863, during the ministry of Dr. Humphrey. Mr. Dyson was born January 12, 1818, in Manchester, England, and came to Chicago in 1845. He remained here a few years and then went to Milwaukee, where he was sexton of Plymouth Congregational Church during the time Dr. Humphrey was its pastor. Mr. Dyson returned to Chicago to be sexton of the First Church, at the suggestion of Dr. Humphrey.

OCTOBER 8—Funeral services of Mrs. Flora Fisher, conducted at her late residence, 2419 Michigan Avenue, by Rev. John H. Barrows, D.D. Mrs. Fisher was born in 1799, and had been a member of the First Church for more than forty years. In speaking of her great age, Dr. Barrows said she might have seen all of the presidents of the United States, save one, George Washington.

NOVEMBER 16—Saturday. Funeral services of Mr. John B. Drake, conducted by Rev. John H. Barrows, D.D., with the assistance of the members of the church choir.

Mr. John Burroughs Drake was born in Lebanon, Warren county, Ohio, January 17, 1824. In his address at the funeral, Dr. Barrows said:

This man, who has been taken from us, filled a large place in the life of this community and of the nation. He was honored throughout the country, and was well known in other lands. He was one of the men who make the strength of a community like ours.

NOVEMBER 24—Rev. John H. Barrows, D.D., tendered his resignation as pastor of the church.

DECEMBER 19—Mr. Ira Bassett, the veteran organ builder, dead. The church organ had been under his care since 1873.

DECEMBER 29—Christmas service:

Organ—Festal Song,	John E. West.
Anthem—Sing and Rejoice,	Barnby.
Carol—The Anthem of Peace,	Barnby.
Anthem—There Were Shepherds,	Gaul.
Offertory—Angels' Christmas Song, Miss Gifford.	Brewer.
Christmas Sermon,	Rev. John H. Barrows, D.D.
Christmas Hymn—The Syrian Shepherds,	Otis.
Organ—Coronation March,	Svendson.

The regular choir was assisted by Miss Jessica Jenks, Mrs. A. W. Beidler and Miss Hotchkin, sopranos; Miss Anna H. Clark and Miss Rose Bilton, altos; Mr. C. W. Crankshaw, tenor; Mr. Charles T. Atkinson and Mr. Frank H. Atkinson, Jr., basses. Organist, Mr. Charles D. Irwin.

1896.

The choir for the coming year: Miss Electa Gifford (S.), Mrs. Oscar Remmer (A.), Mr. Frank K. Root (T.)

and Mr. Edward A. Allen (B.). Mr. Charles D. Irwin, organist.

JANUARY 25—Funeral services of Mr. Charles Mather Henderson, at his late residence, conducted by Rev. John H. Barrows, D.D., and Rev. Charles M. Morton, assisted by members of the choir.

Mr. Henderson was born in New Hartford, Conn., March 21, 1834; came to Chicago in 1854. He was for many years president of the Young People's Missionary Association of this church, and for some time a member of the Committee on Music.

FEBRUARY 9—Sunday evening. A great meeting held in Central Music Hall, a farewell tribute from the people of Chicago to Dr. Barrows. Addresses by Dr. Henson, Bishop Fallows, Rev. Frank Bristol and Mr. H. N. Higinbotham.

FEBRUARY 12—Wednesday evening. A service in memory of Mr. Charles M. Henderson. Addresses by Rev. John H. Barrows, D.D., Rev. Charles M. Morton and Rev. D. A. McWilliams. Members of the choir were present and took part in the service.

FEBRUARY 14—Friday evening. A farewell reception to the pastor and his wife at the church. Dr. Barrows read an address in which he set forth some of the duties and responsibilities in the active life of a city pastor. Then followed remarks by Bishop Cheney, F. L. Ensign, Rev. Dr. McClure, of Lake Forest, and Rev. Mr. Robinson, of Englewood.

FEBRUARY 16—Rev. John H. Barrows, D.D., preached his last sermon this morning, from the text, "Faith, hope and charity, of these the greatest is charity."

FEBRUARY 23—Rev. E. C. Ray, D.D., in the pulpit. Sermon from II Timothy, i: 11: "Whereunto I am appointed a preacher and an apostle and a teacher of the Gentiles."

APRIL 5—Easter service:

Organ—Festival Prelude, - - - - - Buck.
Anthem—Break Forth into Joy, - - - - Barnby.
Anthem—Very Early in the Morning, Horatio W. Parker.
Anthem—O Lamb of God, - - - - Gounod.
Offertory—I Waited for the Lord, - Mendelssohn.
Miss Gifford, Mrs. Remmer and Chorus.
Easter Sermon—At the Grave in the Garden, -
- - - - - - - Rev. E. C. Ray, D.D.
Easter Hymn—With Hands Upraised to Bless, - Otis.
Organ—Entrée du Cortège, - - - - Dubois.

The church quartette was assisted by Miss Jessica Jenks, Mrs. A. W. Beidler and Miss Marguerite Easter, sopranos; Miss Rose Bilton, Miss Lucinda B. Lee and Miss Myra Miles, altos; Mr. E. F. Wait and Mr. Philo A. Otis, tenors; Mr. Charles T. Atkinson and Mr. Charles S. Lee, basses. Mr. Charles D. Irwin, organist.

April 11—Funeral services of Mrs. Charles Gilman Smith.

May 10—Sermon by Dr. Ray from the 121st Psalm, first verse: "I will lift mine eyes unto the hills."

May 31—Mr. Frank K. Root and Mr. Charles D. Irwin, having resigned, are succeeded by Mr. William S. Hine (T.) and Mr. Francis S. Moore (O.). The Society will always be under obligations to Mr. Irwin for his work on the Music Committee and the interest he has taken in the choir. The hydraulic motor attachment to the organ was secured principally through his efforts, and the larger part of the cost was borne by him.

June 22—Monday morning. Funeral services of Mrs. Willard F. Myrick, one of the oldest members of the church, were held at her late residence, 2967 Vernon Avenue, and conducted by Rev. E. C. Ray, D.D. Mrs. Myrick was eighty years of age. At the conclusion of Dr. Ray's remarks, Mr. Fernando Jones, one of the pallbearers, arose and begged to add his testimony regarding Mrs. Myrick (whom he had known for more than fifty years) and her life of benevolence and charity; that her great mission in this world was to feed the hungry and clothe the naked. Mr. Jones spoke of Mrs. Myrick's devotion to the soldiers at Camp Douglas and her efforts to relieve the sufferings of the poor Confederate prisoners who were confined there during the war.

Mr. Willard Francklin Myrick died January 27, 1889, aged eighty years. His home on Vernon Avenue, ever since it was built in 1854, has been a landmark in that part of our city, well known for its hospitalities and abounding charities. Mr. Myrick came to Chicago in October, 1836, from the shores of Lake Champlain, where he was born July 11, 1809. Soon after his arrival in Chicago, he bought seventy acres on the lake between the present Twenty-sixth and Thirty-first Streets. From 1839 to 1854 he kept the

Myrick House, a noted stopping place for drovers and cattle men. There the first stock yards were organized. The old Myrick House was the immediate predecessor of the Transit House.

SEPTEMBER 27—Sermon by Dr. Ray on the benefit of a collegiate education.

NOVEMBER 8—Festival service:

Organ—Offertoire in A, - Georges MacMaster.
Anthem—Praise God in His Holiness, - - Tours.
Anthem—Hark! Hark! My Soul, - - - Shelley.
Song—The Star of Eternity, - - - - Lane.
Miss Gifford.
Offertory—Andante in D, - - - - - - Hollins.
Mr. Clarence Eddy.
(Organist of the church from 1879 to 1895.)
Sermon—The Heavenly Vision, Prof. J. Ross Stevenson.
Anthem—Let Us Now Fear the Lord our God, -
- - - - - - - - John E. West.
Organ—Finale to Fifth Sonata, - - - Guilmant.
Mr. Clarence Eddy.

The regular choir was assisted by Miss Jessica Jenks, Miss Lillian E. Randall and Mrs. A. W. Beidler, sopranos; Mrs. Cecilia Ryan, Miss Rose Bilton and Miss Lucinda B. Lee, altos; Mr. I. J. Shuart and Mr. Philo A. Otis, tenors; Mr. Charles T. Atkinson and Mr. F. H. Atkinson, Jr., basses. Organist, Mr. Francis S. Moore.

This was Miss Gifford's last service in the church. She went to Paris, where she spent two years in study; going from there in 1898 to the Royal Opera in Amsterdam, Holland, where she is still engaged.

NOVEMBER 29—

Offertory—My Redeemer and My Lord, - - Buck.
Miss Helen E. Aikman.

DECEMBER 27—Christmas celebration:

Organ—Overture to the Messiah, - - - Handel.
Anthem—With All Thy Hosts, - - John E. West.
Festival—Te Deum in E Flat, No. 7, - - Buck.
Carol—It Came upon the Midnight Clear, - Sullivan.
Offertory—Christmas Song, - - - - Adam.
Sermon—The Indebtedness of the World to Christianity, - - - - Rev. Samuel Ives Curtis, D.D.
Anthem—Sing, O Daughter of Zion, - - Gadsby.
Organ—Hallelujah Chorus, - - - - Handel.

MR. FRANCIS SILVEY MOORE.

The regular choir was assisted by Miss Jessica Jenks, Miss Lillian E. Randall and Mrs. A. W. Beidler, sopranos; Miss Ethel B. Carpenter, Miss Rose Bilton and Miss Lucinda B. Lee, altos; Mr. Frank K. Root and Mr. Philo A. Otis, tenors; Mr. Charles T. Atkinson and Mr. F. H. Atkinson, Jr., basses. Organist, Mr. Francis S. Moore.

1897.

The choir for the coming year: Miss L. May Gurler (S.) until May 1, 1897, when she was succeeded by Mrs. Clara G. Trimble, Mrs. Christine N. Dreier (A.), Mr. William S. Hine (T.) and Mr. Edward A. Allen (B.). Mr. Francis S. Moore, organist.

FEBRUARY 17—Funeral services of Miss Pauline Louise Otis, conducted by Rev. S. J. McPherson, D.D., and Rev. Charles M. Morton. A few familiar hymns were sung by Mrs. Christine N. Dreier.

FEBRUARY 28—Mr. Arthur Dunham, organist, in the absence of Mr. Moore:

Organ—Fantasia in E Flat, - - - Saint-Saens.
Offertory—The King of Love My Shepherd Is, Gounod.
Miss Gurler.
Organ—Prelude and Fugue in B Minor, - - Bach.

Prof. M. Bross Thomas, of Lake Forest University, occupied the pulpit this morning.

APRIL 11—Announcement was made from the pulpit, of the death of Mr. Horace G. Bird, organist of this church in 1868, when Rev. Arthur Mitchell, D.D., began his pastorate. Mr. Bird died in this city April 7 last.

APRIL 18—Easter celebration:

Organ Prelude—Prière à Notre Dame, - - Boellmann.
Anthem—Awake, Glad Soul, Awake, - - Foster.
Te Deum in B Minor, - - - - - - - Buck.
Easter Song—Every Flower that Blossoms, - Shelley.
Offertory—Easter Morning, - - - - - Otis.
Organ Postlude—Introduction, Choral and Minuet
Gothique, - - - - - - - - Boellmann.

The regular choir was assisted by Miss Jessica Jenks, Miss Grace E. Dudley and Miss Lillian E. Randall, sopranos; Miss Ethel B. Carpenter, Miss Daisy J. Hubbard and Miss Clarissa Smith, altos; Mr. Philo A. Otis and Mr. F. J. Wessels, tenors; Mr. Charles

T. Atkinson and Mr. F. H. Atkinson, Jr., basses. Mr. Francis S. Moore, organist.

MAY 9—
Offertory—If with All Your Hearts, - Mendelssohn.
Mr. William S. Hine.

MAY 16—
Anthem—God Is Our Refuge, - - - - - Foote.

MAY 22—Saturday morning. Funeral services of Mr. Matthew Laflin, one of the oldest members of the congregation, at his late residence, conducted by Prof. Franklin W. Fisk, D.D. A few familiar hymns were sung by Mrs. Genevieve Clark Wilson and Mrs. Christine N. Dreier.

Mr. Laflin was born in Southwick, Mass., December 16, 1803; came to Chicago in 1837. He brought his family to Chicago the following year, and during the winter of 1838-39 they occupied quarters in Fort Dearborn. Mrs. Laflin was received into the membership of the church March 23, 1839. The present home of the Chicago Academy of Sciences in Lincoln Park was a gift from Mr. Laflin.

MAY 30—Decoration day:

Organ—Allegretto in D Minor, - - - - Foote.
Hymn—The Son of God Goes Forth to War, - Sullivan.
Anthem—The Strain Upraise, - - - - Buck.
American Hymn—Speed Our Republic, O Father on High, - - - - - - - - - Keller.
National Song—Song of a Thousand Years, - - Work.
Sermon—America's Place in the Evangelizing of the World, - - - Rev. John H. Barrows, D.D.
National Anthem—The Star Spangled Banner,
Organ—The Star Spangled Banner, - - - Buck.

The regular choir was assisted by Miss Jessica Jenks and Miss Grace E. Dudley, sopranos; Miss Laura Fleming and Miss Daisy J. Hubbard, altos; Mr. Frank K. Root and Mr. Philo A. Otis, tenors; Mr. Charles T. Atkinson, Mr. F. H. Atkinson, Jr., and Mr. Arthur T. Scott, basses. Organist, Mr. Francis S. Moore.

JUNE 13—Pulpit occupied by Prof. M. Bross Thomas, of Lake Forest.

JUNE 20—Sunday afternoon. Funeral services of Mr. George W. Darrow, conducted by Rev. John H. Barrows, D.D., with the assistance of members of the choir.

JUNE 30—Wednesday evening. A formal call was extended by the society to Rev. W. J. Chichester, D.D., of the

MR. FRANCIS SILVEY MOORE.

Immanuel Presbyterian Church of Los Angeles, Cal., to become the pastor of this church.

JULY 7—Wednesday evening. A letter was read from Rev. W. J. Chichester, D.D., accepting the call from this church to become its pastor, and stating that he would begin his labors October 1, 1897.

AUGUST 1—Pulpit occupied this morning by Rev. W. B. Jennings, D.D., of Louisville, Ky.

Death announced of Mr. Charles S. Lee, a former superintendent of the Sunday School at Railroad Chapel, leader of the music at its evening services and a reliable member of the church choir on all festival occasions. Mr. Lee had been away from Chicago for a year or more in consequence of ill health. He died at Ypsilanti, Mich., Friday last, July 30.

AUGUST 22—

Offertory—The Palm Branches, - - - - Faure.
Mr. Frank King Clark.

SEPTEMBER 26—Memorial services for Mr. Charles S. Lee were held at the South Side Tabernacle (formerly Railroad Chapel) this Sunday evening, conducted by Rev. Charles M. Morton and Rev. D. A. McWilliams.

OCTOBER 3—Rev. W. J. Chichester, D.D., preached his first sermon in this church this morning from the text Romans i: 15: "So as much as in me is I am ready to preach the Gospel to you that are at Rome also." The musical order of service was as follows:

Organ Prelude—Adagio from Fifth Sonata, - Merkel.
Anthem—The Strain Upraise, - - - - Buck.
Anthem—O Lamb of God, - - - - Gounod.
Offertory—Hark! Hark! My Soul, - - - Shelley.
Anthem—Prepare Ye the Way of the Lord, - Garrett.
Organ Postlude—Marche Religieuse, - - Guilmant.

The church quartette was assisted by Miss Jessica Jenks and Miss Eleanor M. Goodman, sopranos; Miss Daisy J. Hubbard and Miss Esther M. Plumb, altos; Mr. Frank K. Root and Mr. Philo A. Otis, tenors; Mr. F. H. Atkinson, Jr., and Mr. Arthur T. Scott, basses. Organist, Mr. Francis S. Moore.

OCTOBER 20—Wednesday evening. Installation services of Rev. W. J. Chichester, D.D. The following members of the Chicago Presbytery took part in the services: Rev. Charles S. Hoyt, Rev. John H. Barrows, D.D.,

Rev. Willis G. Craig, D.D., Rev. Edward C. Ray, D.D., Rev. C. A. Lippincott and Rev. D. A. McWilliams:

Organ—Evening Song, - - - - - - Bossi.
Hymn—The Son of God Goes Forth to War, - - - - - - - - - - S. B. Whitney.
Anthem—Sing unto the Lord, - - - - Sydenham.
Anthem—O Lamb of God, - - - - - Gounod.
Anthem—Prepare Ye the Way of the Lord, - Garrett.
Organ—Hallelujah Chorus, - - - - - Handel.

The church quartette was assisted by Miss Grace Chappell, Miss Jessica Jenks, Miss E. M. Goodman and Miss Grace E. Dudley, sopranos; Miss Laura Fleming, Miss Mertie M. White and Miss Louise Blish, altos; Mr. Frank K. Root and Mr. Philo A. Otis, tenors; Mr. F. H. Atkinson, Jr., and Mr. Arthur T. Scott, basses. Mr. Francis S. Moore, organist.

DECEMBER 26—Christmas celebration:

Prelude—The Pastoral Symphony, - - - - Bach.
Violin, Violoncello and Organ.
Chorale—Break Forth, O Beauteous, Heavenly Light, Bach.
(From the Christmas Oratorio.)
Anthem—And There Were Shepherds, - - - Foote.
Christmas Song—Sweetly through the Night, - Shelley.
Violin and Organ Accompaniment.
Mrs. Christine N. Dreier.
Violin Solo—Air, - - - - - - - - - - Bach.
Violoncello Solo—Berceuse, - - - - - - Godard.
Offertory—I Waited for the Lord, - - Mendelssohn.
Mrs. Clara G. Trimble, Miss L. May Gurler and Chorus.
Anthem—O Come, Redeemer of Mankind, John E. West.
Accompaniment for Violoncello and Organ.
Organ—And the Glory of the Lord, - - - - Handel.

The regular choir was assisted by Miss L. May Gurler, Miss E. M. Goodman and Miss Jessica Jenks, sopranos; Miss Laura Fleming, Miss Anna Millar and Miss Henrietta Millar, altos; Mr. Philo A. Otis and Mr. Frederick J. Wessels, tenors; Mr. Charles T. Atkinson and Mr. F. H. Atkinson, Jr., basses; Mr. Leopold Kramer, violin; Mr. Bruno Steindel, violoncello. Mr. Francis S. Moore, organist.

Dr. Chichester preached a Christmas sermon from Micah v: 2: "But thou, Bethlehem, Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be ruler in Israel; whose goings forth have been from old, from everlasting."

1898.

The choir for the ensuing year: Mrs. Clara G. Trimble

MRS. CLARA G. TRIMBLE.

(S.), Mrs. Christine N. Dreier (A.), Mr. William S. Hine (T.), Mr. Edward A. Allen (B.). Mr. Francis S. Moore, organist.

JANUARY 30—

Organ—Pastorale in F, - - - - - Lucas.
Anthem—Deus Misereatur in E, - Horatio W. Parker.
Response—Lead, Kindly Light, - - - Stainer.
Offertory—The Lord Is My Light, - - - Buck.
Mrs. Trimble and Mr. Hine.
Organ—Prelude and Fugue in E Minor, - - Bach.

FEBRUARY 20—Dr. Chichester's sermon was on the life and influence of George Washington.

MARCH 30—Wednesday afternoon. Funeral services of Mr. Henry Botsford, conducted by Rev. W. J. Chichester, D.D. Mrs. Trimble and Miss Evans sang a few familiar hymns.

APRIL 10—Easter Sunday. Festival music:

Organ—Pastorale in E, - - - - - Lemare.
Anthem—Happy and Blest Are They, - Mendelssohn.
(From St. Paul.)
Anthem—As It Began to Dawn, - - - Vincent.
Anthem—Awake, Glad Soul, Awake, - - Foster.
Violoncello Solo—Adagio, - - - - Mozart.
Offertory—Easter Hymn, - - - - Roeder.
Mrs. Clara G. Trimble.
With Accompaniment for Violoncello and Organ.
Anthem—This is the Day the Lord hath Made, - Otis.
With Accompaniment for Violoncello and Organ.
Organ—Grand Chorus in D, - - - - Hollins.

The regular choir was assisted by Miss E. M. Goodman, Miss Edith Goodwin, Miss Hortense Mallory and Miss Ruth Wilson, sopranos; Miss Bessie Campbell, Miss Florence Campbell and Miss Daisy J. Hubbard, altos; Mr. Philo A. Otis and Mr. F. J. Wessels, tenors; Mr. Charles T. Atkinson and Mr. F. H. Atkinson, Jr., basses; Mr. Bruno Steindel, violoncello. Mr. Francis S. Moore, organist.

Rev. W. J. Chichester, D.D., delivered an Easter sermon from Mark xvi: 2: "And very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun."

MAY 1—Mr. William S. Hine and Mr. Edward A. Allen, having resigned, are succeeded by Mr. Glenn Hall (T.) and Mr. Alfred Williams (B.).

MAY 22—

Offertory—My Song shall Be Alway Thy Mercy, - - - - - - - - - Mendelssohn.
(From the Hymn of Praise.)
Mrs. Trimble and Mr. Hall.

Dr. Chichester spoke this morning on the life and work of Mr. Gladstone, taking his text from Paul's sermon to the people at Antioch: "For David, after he had served his own generation, by the will of God, fell on sleep." (Acts xiii: 36.)

MAY 28—The pastor's sermon was on the present war with Spain. Text: "Out of the eater came forth meat, and out of the strong came forth sweetness." (Judges xiv: 14.)

JUNE 19—

Anthem—The Righteous shall Flourish, - Calkin.

The pastor's sermon was founded on the exclamation of Elijah, "It is enough, Lord, now take away my life," uttered by the prophet when he went into the wilderness, weary, alone, broken in body and spirit, ready to die.

JUNE 26—The sermon was on that passage of St. Paul's letter to the Ephesians, in which the apostle makes use of some military expressions (chapter vi: 11–17): "Put on the whole armor of God—above all, taking the shield of faith and the helmet of salvation."

JULY 17—Mr. Charles D. Irwin, organist:

Organ—Andante con Varia, Op. 82, - - Calkin.
Offertory—Love Divine, All Love Excelling, Stainer.
Mrs. Trimble and Mr. James Swift.
Organ—Processional March, - - - S. B. Whitney.

Dr. Chichester away on his vacation. Sermon by Rev. Sylvester Scovel, D.D., of Wooster, Ohio, on "The martyr spirit." Text from Acts, vii: 59, 60: "And they stoned Stephen. . . . Lord Jesus, receive my spirit. . . . Lay not this sin to their charge."

JULY 31—Rev. L. F. Laverty, of Los Angeles, Cal., occupied the pulpit. The speaker said that the present war with Spain would call the attention of the whole world to the power of the Anglo-Saxon race. He furnished some statistics to support this statement: in the year 1700 the Anglo-Saxon people numbered 6,000,000; in 1800, 20,000,000; in 1900 there will be 115,000,000.

AUGUST 28—

Offertory—Be Thou Faithful unto Death, Mendelssohn.
(St. Paul.)
Mr. James Swift.

Sermon by Rev. John C. Watt, D.D., First Presbyterian Church, Columbus, Ohio.

MR. GLENN HALL.

SEPTEMBER 11—Sermon by Rev. S. C. Palmer, D.D., of St. Louis. Text, II Kings iv: 2: "What shall I do for thee? What hast thou in the house?"

SEPTEMBER 18—Dr. Chichester, having returned from his vacation, was in the pulpit to-day. His sermon was on the statement of the apostle Paul that, "God overlooked those times of ignorance," referring to the cruelties and immoralities of the Old Testament worthies.

SEPTEMBER 25—

Offertory—If with All Your Hearts, - Mendelssohn.
Mr. Glenn Hall.

Dr. Chichester had for his text the eighth verse of the thirteenth chapter of Romans: "Owe no man anything."

OCTOBER 9.

Organ Prelude—Allegretto in D Minor, - - Foote.
Organ Postlude—Festival March in F, - - Foote.

The subject of the pastor's discourse this morning is found in the apostle Paul's letter to the Galatians (iv: 18): "But it is good to be zealously affected always in a good thing."

OCTOBER 23—One of the choir selections was Mr. Arthur Foote's setting of the poem by Mrs. Harriet Beecher Stowe, "Still, Still with Thee."

Dr. Chichester spoke of the influence of heredity, environment and individual responsibility in molding man's character. The prophet Ezekiel says: "What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?"

"Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth, it shall die" (xviii: 2, 4).

NOVEMBER 13.

Anthem—Te Deum in B Minor, - - - - Buck.
Response—Let Not Your Heart be Troubled, Trembath.
Offertory—The Lord Is My Light and My Salvation,
- - - - - - - - - - Buck.
Mrs. Dreier and Mr. Williams.

The pastor spoke on the welfare of young men; how to interest them in church work. It is estimated that there are 8,000,000 young men in this country to-day; 25 per cent only attend church services, 5 per cent

are church members, and only 3 per cent give anything to the support of the Gospel. Text: "Run, speak to that young man" (Zach. ii: 4).

Rev. W. J. McCaughan began his labors this morning as pastor of the Third Presbyterian Church. Rev. John L. Withrow, D.D., the former pastor, resigned June 26, 1898, to return to his old pulpit in the Park Street Church, of Boston, Mass.

NOVEMBER 27—

Offertory—O Saviour, Hear Me, - - - - Gluck.
Mr. Glenn Hall.
Violin Obligato by Miss Marian Carpenter.

DECEMBER 4—

Anthem—While the Earth Remaineth, - John A. West.

The sermon was on Foreign Missions. "Why was this waste of the ointment made?" This was the question of some indignant bystanders, in the house of Simon the Leper, as they witnessed the woman break the alabaster box of precious ointment and pour it on the head of our Saviour. The same question is asked to-day as to the expenditure annually of large sums in the mission fields. What about our church edifices, their elaborate fittings and costly music. "Why this waste?"

Organ recital in the church at 3:30 P. M., by Mr. Francis S. Moore, assisted by Mr. Glenn Hall.

DECEMBER 11—

Response—That Blessed Hope, - - - Rutenber.
Offertory—O Rest in the Lord, - - Mendelssohn.
Mrs. Christine N. Dreier.

DECEMBER 18—Sermon by Rev. John H. Barrows, D.D., from Isaiah i: 2: "Hear, O heavens, and give ear, O earth; for the Lord hath spoken."

DECEMBER 25—Christmas celebration:

Prelude—The Pastoral Symphony, - - - Bach.
Violin, Violoncello and Organ.

Carol—Sing the Holy Child-Christ, - - - Foster.
Anthem—O Zion, that Tellest Good Tidings, - Buck.
Carol—Christ is Born, the Angels Sing, - - Otis.
Quartette with Accompaniment for Violin, Violoncello and Organ.
Violoncello Solo—Adagio, - - - - Golterman.
Offertory—The Christ Child, - - - Coombs.
Mr. Glenn Hall.
With Accompaniment for Violin and Organ.
Anthem—O Come, Redeemer of Mankind, John E. West.

THE CHOIR, 1899–1900.

MR. HALL, Tenor. MRS. TRIMBLE, Soprano. MRS. DREIER, Alto. MR. WILLIAMS, Bass. MR. MOORE, Organist.

The regular choir was assisted by Miss Grace E. Dudley, Miss Lura E. Hathaway and Miss Elizabeth Dunlap, sopranos; Mrs. Helen Burton and Miss Nellie E. Murphy, altos; Mr. Philo A. Otis and Mr. Frederick J. Wessels, tenors; Mr. Charles T. Atkinson and Mr. F. H. Atkinson, Jr., basses; Miss Marian Carpenter, violin; Mr. Bruno Steindel, violoncello. Mr. Francis S. Moore, organist.

Christmas sermon by the pastor, Rev. W. J. Chichester, D.D. Subject: "Mary, the mother of Jesus" (Acts i: 14).

1899.

The choir for the coming year: Mrs. Clara G. Trimble (S.), Mrs. Christine N. Dreier (A.), Mr. Glenn Hall (T.) and Mr. Alfred Williams (B.). Mr. Francis S. Moore, organist.

Mr. Hall was absent from the city during the summer months, and his place was filled by Mr. Alfred Rollo.

JANUARY 8—

Organ—Prière, - - - - - - - Boellman.
Anthem—Great Is Our Lord, - - - - - Foster.
Response—He will Forgive, - - - F. L. Moir.
Offertory—Behold! What Manner of Love, - - Armes.
Mrs. Trimble and Mr. Hall.
Organ—March in C, - - - - - - - Bossi.

JANUARY 22—

Offertory—O God, Who Is Like unto Thee, - Foster.

Dr. Chichester took for his subject, "The fetters that bind us," basing his remarks on the last verse of St. Paul's letter to the Colossians (iv: 18): "Remember my bonds. Grace be with you. Amen."

JANUARY 29—

Anthem—Thou, O Lord, art Praised in Zion, - - - - - - - - - - - - Bertram Luard Selby.

The pastor spoke from the first epistle of Peter iii: 16: "Having a good conscience."

February 12—

Response—The Father's Promise, - - Rutenber.
Offertory—The Soft Southern Breeze (Rebekah), Barnby.
Mr. Glenn Hall.

"Home missions and the modern city," was the subject of the sermon. Text from the first verse of the 127th Psalm: "Except the Lord keep the city."

Rev. Josiah Strong, D.D., author of the work entitled, "Our Country," has given much thought to the depopulation of the country districts for the benefit of the cities. The working people flock to the cities, where living is cheaper. It is possible, Dr. Strong says, to support life in New York City on four cents a day—bed, one cent; breakfast, one cent; dinner, one cent, and supper, one cent. Another cent will buy a newspaper. Dr. Chichester stated that one hundred years ago only one person out of thirty lived in the city; fifty years ago, one out of twelve. To-day the country districts in parts of New England are almost deserted, so great is the rush to the city. The Chicago directory of 1830 contained a voting list of thirty names; to-day the population is 1,800,000. Forty per cent of the people of Massachusetts now live in the city of Boston and its suburbs. The improvement in farm machinery is one cause for the desertion of the agricultural districts. Four men can now do the work on the farm, which fifty years ago required fourteen. Consider the enormous tide of immigration to America. What are we to do with these foreigners who are being landed in New York City at the rate of 1,000 to 5,000 per day? How can they be taught the requirements of good citizenship? Fifty years ago it cost each emigrant $50 to cross the ocean, and it took five weeks to come. To-day it costs $14.50, and the steamers cross in nine days. There are over 1,000,000 foreigners in Chicago and only one church for 5,000 people. There are several districts, each containing 40,000 foreigners, without a church of any kind. All the church buildings and mission schools in Chicago will seat only 800,000. One million of people, accordingly, could not go to church at all. In Paris 100,000 *gens d'armes* are needed to keep order; in London, 3,000 police. Queen Victoria says the Bible is the cause of England's prosperity and success. Dr. Chichester assigns two reasons for the destitution and poverty in our cities: man's environment and man himself.

February 19—Text of the sermon: "And Enoch walked with God." (Genesis v: 22.)

February 26—

Anthem—The Lord Is My Rock, - - - Woodman.

March 26—

Anthem—O God, Who Is Like unto Thee, - Foster.

The text of the pastor's sermon was taken from St. Matthew vii: 29: "He taught them as one having authority."

April 2—Easter Sunday. Festival service:

Prelude—Hymn to St. Cecilia, - - - Gounod.
Violin, Violoncello and Organ.
Choral—For Us the Christ is Made a Victim Availing, - - - - - - - - - - Gounod.
Anthem—Now Is Christ Risen, - - John E. West.
Anthem—The Lord shall Comfort Zion, - Lutkin.
Easter Song, - - - - - - - - - Otis.
Violin, Violoncello and Organ.
Offertory—I Know that My Redeemer Liveth, Handel.
Mrs. Clara G. Trimble.
With Accompaniment for Violin, Violoncello and Organ.
Anthem—Shout, Ye High Heavens, - - Chadwick.
With Accompaniment for Violin, Violoncello and Organ.
Organ—Alleluia in E Flat, - - - - Dubois.

The church quartette was assisted by Mrs. Fanny Utley Pine, Mrs. Virginia Evans, Miss Elizabeth Dunlap and Miss Sarah Munson, sopranos; Miss Jennie F. Johnson, Miss Edna Marion Barnes, Miss Anna Houser and Miss E. W. Ockenga, altos; Mr. Philo A. Otis and Mr. Frederick J. Wessels, tenors; Mr. Charles T. Atkinson and Mr. H. B. Harvey, basses; Mr. Emil Baré, violin; Mr. Bruno Steindel, violoncello. Mr. Francis S. Moore, organist.

Easter sermon by the pastor. Subject, "The immortal life." (I Cor. xv: 53.)

April 9—

Offertory—Forever with the Lord, - - - Gounod.
Mrs. Christine N. Dreier.

Dr. Chichester spoke on the exclamation of King Saul to the witch of Endor: "For the Philistines make war against me, and God is departed from me and answereth me no more, neither by prophets nor dreams." (I Samuel xxviii: 15.) The pastor's subject was: "The true imitation of Christ."

April 16—The text was: "Let this mind be in you which was also in Christ Jesus." (Philippians ii: 5.)

April 23—

Anthem—I will Mention the Loving Kindnesses of the Lord, - - - - - - - - Sullivan.

Choir assisted by Mr. Henry A. Mix (T.).

The pastor's sermon was on the "Inspiration of visions." The prophet Joel (ii: 28) says: "Your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." Mankind can be divided into two classes, the practical and the visionary. The sermon was a plea for the dreamer, on whom most of us look with small favor. Nothing strengthens the heart more in the battle of life than a high ideal. Where no vision is, the people perish. The men who have seen visions are doing the most in the world to-day. Galileo, Newton, Columbus, Tyndall, Lincoln were all dreamers.

April 30—

Anthem—Great Is Our Lord, - - - - Foster.

Dr. Chichester's topic was: "The Privileges of Christian Faith." The sermon was based on the seventeenth and eighteenth verses of the sixteenth chapter of the Gospel of St. Mark: "And these signs shall follow them that believe; in My name shall they cast out devils," etc.

May 7—

Anthem—O Come, Let Us Worship, - Mendelssohn.
(From the Ninety-fifth Psalm.)

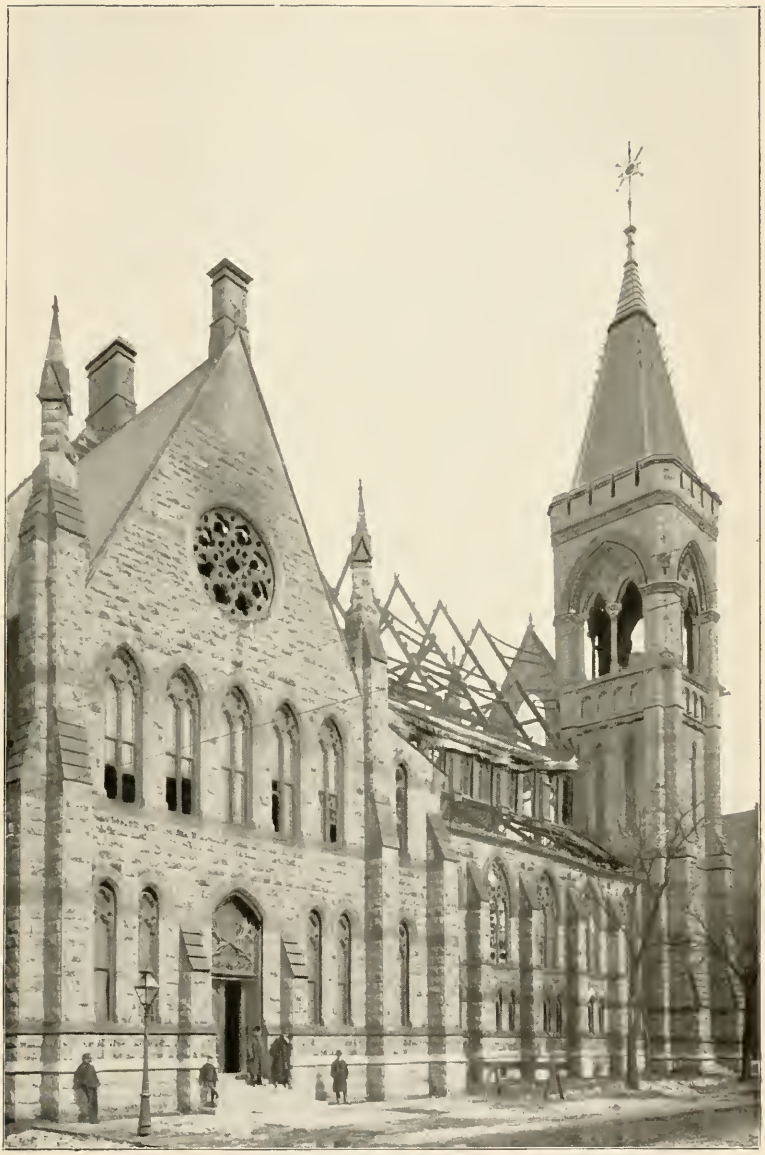
Rev. Simon John McPherson, D.D., tendered his resignation this morning as pastor of the Second Presbyterian Church. He leaves Chicago to take the position of head master of the school at Lawrenceville, N. J.

May 14—The pastor's sermon was based on the eighth verse of the twenty-second chapter of Deuteronomy: "When thou buildest a new house, then thou shalt make a battlement for the roof." Dr. Chichester closed his sermon with an appeal for the work at Railroad Chapel. The offering for this purpose amounted to $2,000.

May 21—Pulpit occupied by Professor Zenos, of the McCormick Seminary. Text from St. Luke xi: 42: "These ought ye to have done, and not to leave the other undone."

May 28—Dr. Chichester preached upon "Christian Science." Text, Proverbs xxiii: 7: "As he thinketh in his heart, so is he."

June 11—Children's day. Dr. Chichester made an address to the children, basing his remarks on a part of the eighth verse of the fourteenth chapter of Judges: "And behold, there was a swarm of bees."



THE SECOND PRESBYTERIAN CHURCH, N. W. CORNER OF MICHIGAN AVENUE AND TWENTIETH STREET. DESTROYED BY FIRE THURSDAY NIGHT, MARCH 8, 1900. THIS PICTURE WAS TAKEN THE DAY FOLLOWING THE FIRE.

JUNE 18—

Response—Thou Earth, Waft Sweet Incense, - Spohr.
(From the Cantata, "God, Thou art Great.")
Offertory—O Jesus, Thou art Standing," - Foster.
Choir Assisted by Miss Grace E. Dudley (S.).

JUNE 25—Subject of the pastor's sermon, "Orthodoxy." The apostle Paul, in his letter to Titus (ii: 1), says: "But speak thou the things which become sound doctrine."

A brass tablet has been placed in the church during the past week, bearing this inscription:

IN MEMORY OF
ASA PAGE KELLEY.
1822-1893.
SOME TIME AN ELDER IN THIS CHURCH.
THIS TABLET IS ERECTED
BY HIS DAUGHTER,
MARY KELLEY SHUFELDT.

JULY 9—

Offertory—O God, Have Mercy, - - Mendelssohn.
(From St. Paul.)
Mr. Alfred Williams.

The pastor's last Sunday before his vacation. His sermon was founded on the text: "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings," etc. (Deuteronomy xxxii: 11.)

JULY 16—Rev. D. C. Marquis, D.D., in the pulpit. Text of sermon: "I know thy works and where thou dwellest, even where Satan's seat is." (Revelations ii: 13.)

JULY 23—Pulpit occupied by Rev. W. N. Page, D.D., of Fort Leavenworth, Kan.

JULY 30—Sermon by Rev. W. N. Page, D.D., who took for his text: "For the kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Ghost." (Romans xiv: 17.)

The church was closed during the month of August.

SEPTEMBER 3 AND 10—Pulpit occupied by Rev. Reuben Haines Hartley, D.D., of La Porte, Ind.

SEPTEMBER 17—Dr. Chichester resumed his work this morning, taking as the subject of his discourse "Spiritual Effectiveness." His subject was the raising of the Shunammite's son by Elisha, as told in the fourth

chapter of II Kings. Church members are too apt in this day to do good through others, as Elisha sent Gehazi, instead of going himself. There is too much dependence to-day on committees, boards and other elaborate organizations; too little personal responsibility. The General Assembly report (1894) showed a net increase for the preceding year of 40,000 members. In 1896 this increase had dropped to 20,000. In 1897 the increase was only 13,000. For the year ending May, 1899, this increase had fallen to 8,000.

OCTOBER 15—

Anthem—Thou Visiteth the Earth, - - - Barnby.

Subject of the pastor's sermon, "A plea for the Jew."

OCTOBER 29—

Offertory—The Woods and Every Sweet Smelling Tree, - - - - - - - - - John E. West.

Dr. Chichester spoke on the "Reserve forces of life." Text: "Then shall the kingdom of heaven be likened unto ten virgins which took their lamps and went forth to meet the bridegroom. And five of them were wise and five were foolish." (St. Matthew xxv: 1, 2.)

SEPTEMBER 17—Sunday afternoon; funeral services of Mr. Edward Allen Packard, conducted by Rev. W. J. Chichester, D.D. Mrs. Christine N. Dreier sang the hymns, "Lead, Kindly Light" and "Abide with Me."

Mr. Packard was admitted to the membership of this church March 26, 1866, by letter from the First Congregational Church of Stockton, N. Y.

NOVEMBER 12—

Offertory—The Ninety and Nine, - - - Campion.
Mr. Glenn Hall.

The pastor spoke on "Environment" as one of the influences in shaping human life. Text: "For in Him we live and move, and have our being." (Acts xvii: 28.)

NOVEMBER 18—Saturday afternoon; funeral services of Mr. Franklin Van Tuyl Chamberlain at his late residence in Evanston, conducted by Dr. Chichester, and Dr. Boyd, of the First Presbyterian Church of Evanston.

Mr. Chamberlain was born in Seneca Falls, N. Y., December 26, 1820. He came to Chicago in 1849, and, with his wife, was admitted to membership in this

MR. ALFRED WILLIAMS.

church March 9, 1850. He was elected an elder, February 22, 1853. In 1861 he removed to Cincinnati, remaining there until 1878, when he returned to Chicago. Soon after his return he was again chosen elder, retaining the office until his death, November 16, 1899.

NOVEMBER 30—Thursday morning; Union Thanksgiving Service of the Plymouth Congregational, Trinity Methodist Episcopal, the First Christian, the First Presbyterian and the Second Presbyterian churches, held in the First Presbyterian Church:

Organ—Andante in D, - - - - - - - Hollins.
Anthem—O God ,Who Is Like unto Thee, - Foster.
Solo—A Song of Thanksgiving, - - - Allitsen.
Mrs. Christine N. Dreier.
Offertory—My Song shall Be Alway Thy Mercy, -
- - - - - - - - - - Mendelssohn.
Miss Mary P. Thomson and Mr. Glenn Hall.
Organ—Harvest Thanksgiving March, - - Calkin.

Sermon by Rev. W. G. Mc Lennan, D.D., pastor of Trinity Methodist Episcopal Church. Text: "Bless the Lord, O my soul; and all that is within me bless His holy name." (Psalm ciii: 1.)

DECEMBER 24—Christmas celebration:

Prelude—Hymn to Saint Cecilia, - - - Gounod.
Violin, Violoncello and Organ.
Anthem—There Were Shepherds, - - Chadwick.
Carol—Christ is Born, the Angels Sing, - - Otis.
Quartette, with Accompaniment for Violin, Violoncello and Organ.
Anthem—It Came upon the Midnight Clear, - Stainer.
Violoncello—Romanza, - - - - - - Becker.
Mr. Bruno Steindel.
Offertory—The Nativity, - - - - - Shelley.
With Accompaniment for Violin and Organ.
Mrs. Christine N. Dreier.
Sermon—The Wise Men and the Babe, - - -
- - - - - - Rev. W. J. Chichester, D.D.
Anthem—O Sing to God, - - - - - - Gounod.
With Accompaniment for Violin, Violoncello and Organ.
Postlude—The Hallelujah Chorus, - - - Handel.

The regular choir was assisted by Mrs. Virginia Evans, Miss Grace E. Dudley, Miss Mary Hansel and Miss Normanda Hvale, sopranos; Miss Nellie Murphy, Miss Anna Read and Miss Julia Clark, altos; Mr. John E. Walker, Mr. Philo A. Otis and Mr. F. J. Wessels, tenors; Mr. Charles T. Atkinson, Mr. F. H. Atkinson, Jr., and Mr. Arthur T. Scott, basses; Mr. Leon Marx, violin; Mr. Bruno Steindel, violoncello. Mr. Francis S. Moore, organist.

A CHAPTER ON CHOIRS.

Great changes have taken place in the past sixty years in the character of church music in this country, owing to the more general culture and cultivated tastes among church congregations. If more is expected of the choir master now than then, he is at least given better material with which to work. There were not many churches before 1850 that could do much more for the support of their music than to provide the singers with hymn and tune books. Salaried choirs and two-manual organs were then almost unknown. The flute and bass viol were the instruments generally heard in church worship; the melodeon was just coming into use. It was the precursor of the present cabinet organ and organ harmonium.

A friend, who was brought up according to the Old School doctrines of the Presbyterian Church, in a country district of a neighboring state, to whom I wrote recently asking about hymn books and instruments, replies:

"The impressions received of a village choir in my childhood may give you a fair idea of the character of the music commonly heard at that time in the churches throughout the Western States." He continues:

My home (from 1846 to 1856) was in a farming community, close by a lovely village, where the people worked hard, feared God and attended church regularly. As I look back on that period of my life, over an interval of forty years, there are three things which come prominently to mind—the Sabbath, the village church and the choir. My parents were devout, religious people of the strict Presbyterian faith, who had been carefully nurtured in the fear of the Lord. The Sabbath was for them literally a day of rest, when every member of the household must cease all but the necessary farm work, and must go to church. To the young people of the family the day was something more; the Sunday services and the occasional meetings of the choir for practice brought some relief to the hard, dull routine of farm life, and really

gave us the only opportunity we had for meeting our friends and learning something of the events going on in the great world outside.

The meeting house was built after the New England pattern: white, with green blinds, and the usual steeple and bell with the rope falling in the vestibule.

"Meeting" invariably began with a prayer by the minister, followed by the announcement of a hymn; then there would be a pause for the choir leader to find a tune. Sometimes after long and anxious waiting, the leader would rise from his place in the choir gallery at the opposite end of the church, and gravely request the minister to change the hymn, as the meter of the hymn announced was unfamiliar to the singers. A tune being found, the singers would take their pitch from the leader's tuning fork, each sounding the note of his or her part, the *Do*, *Mi*, *Sol* being heard distinctly throughout the church. Though the voices were often harsh and strident, deficient in compass and intonation, and though there was an utter absence of the delicate blending we expect to-day, the people sang with fervent hearts, and, at least, made a joyful sound! In 1850 we did not have the convenient hymn and tune book of later years, with the music at the top of the page and the words directly below. Each singer held a small book of hymns in the right hand and a cumbrous tune book in the other, and with eyes cast now on the leader, now on the words and now on the tune, made the best of such awkward arrangements.

For a long time the only instrument used in the choir was the leader's tuning fork. Some one came to the village after a while, who played the flute; he was brought into the choir. In this way a bass viol (and, I think, a clarinet) was added to the musical forces on the Sabbath. About 1855 we procured a melodeon—innovations which were not entirely regarded with favor. The pastor of a neighboring church occupied our pulpit one Sunday, and, as he arose to give out the first hymn, hearing some tuning and scraping in the direction of the choir gallery, asked the congregation to arise while the choir "fiddle and sing the hymn!"

Before the melodeon came into general use, there were instruments sometimes heard in country churches which would now be regarded as curiosities. A primitive form of the melodeon was styled "seraphina"; it had two

octaves of reeds, and the wind was supplied by a treadle worked with the foot. Another instrument was called the "dulcimer," a stringed instrument, the tone of which was produced by striking the strings with sticks having rubber tips. Another form of a "dulcimer" was the "symphony," the tone being obtained by picking the strings with the thumb and finger.

I have a distinct remembrance of the music that was sung at the funerals I attended when a child. The hymns "Hark! From the Tombs a Doleful Sound," "Why Do We Mourn Departing Friends?" sung to the tune of "China," "Sister, Thou wast Mild and Lovely," and others, equally mournful in character, were favorites with the village choir on these occasions. The hymn, "I would Not Live Alway" (tune "Frederick") was often heard, and as often pitched too high. How the women's voices would struggle for the high notes! We have to-day some beautiful hymns, dear to the whole Christian world, which were not found in the hymnals in use fifty years ago: "Lead, Kindly Light," "Nearer, My God, to Thee," and "Abide with Me." When we secured an organ, thirty years afterward, and the flute, violin, bass viol, clarinet and horn had disappeared from the choir gallery, the music, to my mind, lost much of its character.

I have another letter from a dear old choir leader, Mr. A. R. Peck, of the First Presbyterian Church, of Beloit, Wis., written in much the same vein, telling of the books and instruments used in his day. Mr. Peck made an address at the semi-centennial celebration of his church, March 21, 1899, speaking of his choir recollections, which date from 1841. How he loved his work! The letter will speak for itself:

I am a farmer living on the farm my father bought fifty-eight years ago, three miles from the city of Beloit. I have traveled that distance day and night in all kinds of weather to gratify my love for music. For years I have never missed a Saturday night rehearsal, nor a Sunday service, morning or evening. It never stormed so hard, nor was the cold ever so severe that I was kept at home.

The first time music is mentioned in the records of this church was at the dedication of the frame meeting

house commonly known as the "Lord's House," January 4, 1834, and refers to a hymn written for the occasion by Mr. G. T. Sproat, a Baptist brother:[1]

God of the glorious world above!
  Before Thy gracious throne we bow;
O send the spirit of Thy love,
  And smile upon Thy children now.

We dedicate this house to Thee,
  To Thee these sacred walls we raise—
O deign to send Thy spirit down
  And fill these earthly courts with praise.

Within these walls let sacred peace,
  And love and hope and union dwell;
Here give the troubled conscience ease—
  The lost restore, the wounded heal.

And O may here the Gospel sound,
  Sent by the spirit of Thy Grace,
Awaken many sinners round,
  To come and fill this sacred place

Lord, we are weak—but Thou art strong;
  Lord, we are few—but Thou art near.
O make this house Thy dwelling place,
  Come down and reign forever here.

The Chicago *Daily Democrat* of January 21, 1834, in its account of the services, publishes the sermon of Rev. Jeremiah Porter and all the verses of the hymn, but says nothing about the tune to which the hymn was sung, nor does it speak of any other hymn being sung on this occasion. As the measure is in long meter, and the verses have some vigor, "The Old Hundred" may have been used, and would have been an appropriate and effective setting.

There was undoubtedly a choir in the early days of the church, as a resolution adopted at a meeting of the Session, December 16, 1834, reads:

In compliance with a request from the singers, it was voted to advise the congregation to stand during the singing and incline the head upon the bench before them during prayer in our public worship.

[1]Historical Sermon, by Rev. John H. Barrows, D.D., 1883, page 25.

The only names of choir members at this period (1834–35), as far as can now be ascertained, were Mr. Bates (violin), and Mr. James Marshall (flute).

We know nothing of the character of the music in the church at this time. Hymns were sung, possibly anthems; but the choir music, if any, was probably of the simplest kind. Dr. and Mrs. Jeremiah Porter, Mr. Philo Carpenter[1] and a few other survivors of the founders of the church, who were present at the Jubilee Services in 1883, could have given much information regarding the choir of their time; but they have all since passed away. The sturdy pioneers of 1833 had little time for choir practice! Their work was of a more serious character in laying the foundations, deep and strong, of the oldest organization in Chicago, civic or religious.

A few surviving members of the congregation in Dr. Bascom's time, who remember the music and the choir, all agree that there was no organ of any description in the "Wooden Church," as the first meeting house was called, after its removal to the new location on Clark Street, south of Washington. During the period services were held in this building (1837–49), the music was congregational in character, supported by a chorus choir, of which the first leader, as far as can be ascertained, was Mr. Seth P. Warner. Mr. Augustus G. Downs became a member of the choir about 1841. He played the bass viol and succeeded Mr. Warner in the leadership. Mr. Edward C. Cleaver, who joined the choir in 1845, continuing with it until 1852, writes of his recollections:

I played the violoncello in the frame church, on Clark Street, back of the new one, until I purchased a double bass, for which the church afterward paid. I played this

[1] Mr. Philo Carpenter came to Chicago in July, 1832, from Savoy, Berkshire county, Mass., where he was born February 27, 1805. His journey from Buffalo was by the steamer "Enterprise" to Detroit; thence in the mail wagon to Niles, Mich., where he transferred his effects to a flat boat going down the St. Joe river to its mouth. The cholera was raging that summer (1832) in Fort Dearborn, and all ordinary intercourse with Chicago was suspended. Young Carpenter hired two Indians to tow his boat around the southern end of the lake, finally landing about where Douglas Place now is. He was an elder in the First Church fourteen years, and then withdrew with others to form the Third Presbyterian Church. In 1851 he helped to found the First Congregational Church. Mr. Carpenter died in Chicago, August 7, 1886.

instrument until I resigned in 1852. The singing book most used when I was in the choir was the "Carmina Sacra," compiled by Mason. At the opening of the new church the music was led by Dr. Dunham,[1] at that time an accomplished singer. Mr. C. B. Nelson played the flute and I the double bass. The opening piece on this occasion was the anthem, "Great Is the Lord, and Greatly to be Praised." Among the ladies of the choir were: Miss Langdon, Miss Sarah Downs, Miss Johnson and Miss Sarah Brookes. Miss Downs was at that time conducting a little school at the northwest corner of Madison and La Salle Streets. Mr. A. G. Downs was a member. I think a Mr. Whitmarsh sang bass. Mr. Seth P. Warner, sexton in the wooden church, and afterward in the brick church, was also a member.

Mrs. Lydia E. Downs says of the choir of that time:

Mr. A. G. Downs probably joined the choir of the First Church as early as 1841, and assisted sometimes as a singer and sometimes as a player of the violoncello. Other members of the choir were: Mr. and Mrs. Sidney Downs, Mrs. William Saltonstall, her mother Mrs. Aiken, and Mr. and Mrs. Seth P. Warner. I left the church in 1849 when Rev. Flavel Bascom was still pastor.

And Mrs. Oliver K. Johnson says:

My recollection of the choir in the brick church is very vague, though Mr. and Mrs. Fassett are strongly associated in my mind among the members. The wooden church which stood at the south end of the lot was entirely before my day, but Mrs. Freer has tried to give me the benefit of her good memory. The choir sat at the north end of the church, facing the minister, and when they arose to sing, the people rose at the same time, turning around and facing the singers. The choir was composed of all members of the congregation who could sing, young and old, the young ladies being particularly welcome.

With the completion of the "Brick Church" in 1849, the choir still continued to be a chorus, accompanied by stringed instruments until 1852, when a melodeon was introduced.

A general estimate of the music can no doubt be arrived at from a glance at the condition of music in other

[1] Dr. Dunham was a member of the Musical Union in 1857, and occasionally conducted its rehearsals. He led the choir in Calvary Presbyterian Church in 1863 and 1864.

churches of Chicago, and the character of the musical literature in use among choirs at that time.

When I came to Chicago in February, 1857, the city still retained many features of the small town, though the population numbered nearly 100,000. The music ordinarily heard on Sunday was but little better than that of the village choir; this was certainly true of the churches I attended during the two years following my arrival. The choirs were generally composed of volunteers. There were not many organs, and the melodeon was the usual means for accompanying the choir.

The volunteer chorus choir was, however, gradually giving way to the trained quartette. The First Presbyterian Church changed to a quartette with the occupation of the new building on Wabash Avenue. The reasons for abandoning the time honored chorus were many. Although there were always plenty of good voices, good leaders and organists who knew their business and could make the meetings for practice attractive and helpful for the singers, were scarce. The fact is, moreover, that even in large congregations it is difficult to find a score of fair singers who will bend to the task of regular attendance at rehearsals and services year in and year out, however attractive and useful the exercises may be made. The life of a metropolis is not conducive to such sacrifices. In the olden days the choir meeting was generally a social gathering, to which everybody came for the purpose of having a good time. The musical demand was easily satisfied, the choir looked over the hymns for the next Sabbath and perhaps an occasional anthem or "set piece," and the evening's work was done.

Mr. N. J. Corey, of Detroit, in his article on "The Making of Music in the Churches," in the August, 1899, number of the *Musician*, says:

The ideal choir is, of course, the well trained chorus, with a quartette to lead. But the maintenance of such a choir presents difficulties that are insurmountable to the average church. There are two classes of churches in which chorus choirs may be found, and these at the two extremes of temporal prosperity: the wealthy congregation

THE FIRST PRESBYTERIAN CHURCH, 1866—WABASH AVENUE NEAR CONGRESS STREET.

that can afford to remunerate the members of the chorus, and the struggling church that is obliged to depend upon volunteers. In the latter case it is very often necessary for the musical members of the congregation to give fullest exercise to their spiritual grace, in order to overlook the lapses from musical grace in the choir loft. "How is it," said one minister to another, "that you are advocating a paid choir, when I have always understood that you were opposed to paying for the singing of God's praises?"

"Well," he answered, "I find it will soon be necessary to pay the congregation for coming to our services, if the volunteer singers remain, and I think it will be cheaper to pay a choir."

This was not so badly put. Indeed, the vain and torturing struggles of many volunteer choirs (and some paid ones, for that matter), with nondescript anthems, implies a large amount of Christian patience and fortitude on the part of the pews.

Is it any wonder, then, that church committees, composed of men actively engaged with their own affairs, should cast aside all sentiment and look at religious matters from their practical point of view? To a business man and his way of thinking, it was a plain proposition: it is better by far to have four people who can sing well, than fifteen or twenty who cannot. If, to bring about this result, it cost a little money, it was no matter. So the congregations in 1857 were calling for a new order of affairs in the choir gallery; they demanded better discipline and better singing. Thus the old time volunteers were summarily sent to the rear, and the field was left to the regulars.

As to church organs, as nearly as I can learn, St. James' Church was the first in Chicago to have an organ.

"The first organ in St. James' Church," Mr. C. R. Larrabee[1] writes to me, "must have been built in 1838, probably by Henry Erben.[2] In 1857 we contracted with

[1]Mr. Charles Rollin Larrabee, for nearly fifty years identified with St. James' Episcopal Church, was born at Ticonderoga, N. Y., February 17, 1825; came to Chicago in 1844; died June 3, 1899.

[2]Mr. Henry Erben was born in New York City in 1799, and died there in May, 1885. When a young man he served as a workman in the factory of Mr. Thomas Hall, an English organ builder; in 1824 he began business for himself in New York City. Mr. Erben's son, Rear Admiral Henry Erben, U. S. N., in a letter of October 6, 1899, says: "My father was one of the first to build church organs in America. These instruments can be found, monuments of his skill, from Montreal to Cuba. My brother followed him in business, but he died and the concern is not now in existence."

Hall & Labagh, of New York, for an organ for our new church, which was delivered in due time. My recollection is that it had thirty stops and two manuals. Mr. C. B. Nelson, for your society, contracted at the same time for a larger instrument."

When Mr. Dudley Buck came to Chicago as organist of St. James' a three-manual organ was built (1870) for the church by Mr. W. A. Johnson, of Westfield, Mass. The Hall & Labagh organ was sold to the Church of the Epiphany, of Chicago, and in 1892 was rebuilt by Farrand & Votey, of Detroit.

The First Unitarian Church, then at the northwest corner of Washington and Dearborn Streets, had a one-manual organ with ten speaking stops, built by Jardine & Son, of New York, in 1850. This firm, in 1858, also furnished a two-manual instrument for the Third Presbyterian Church, then on West Washington Street.

St. Mary's Catholic Church, at the southwest corner of Wabash Avenue and Madison Street, had a one-manual organ, built early in the "fifties."

Dr. Patton's church, the First Congregational, then at the corner of West Washington and Green Streets, had a two-manual organ.

Under April 1, 1865, I find in my diary:

Visited the Second Presbyterian Church this morning. The organ is a fine one; has forty-six stops, three banks of keys and two octaves of pedal.

This organ was set up in September, 1854, by Andrews & Son, of Utica, N. Y., in the Second or "Spotted Church," then at the northeast corner of Wabash Avenue and Washington Street. Mr. George N. Andrews, the son, removed in 1886 to Oakland, Cal., where he continues the business of organ manufacturing.

The first organ constructed for Chicago by the well known builder, Mr. W. A. Johnson, of Westfield, Mass., was a two-manual instrument in the Wabash Avenue M. E. Church, at the northwest corner of Wabash Avenue and Harrison Street. This church was commenced July 13, 1857, and finished and dedicated (organ and all) July 15, 1858.

The best organ in Chicago in 1857, and the one most used for concert purposes, was in St. Paul's Universalist Church, at the northwest corner of Wabash Avenue and Van Buren Street. The instrument was built by Mr. Henry Erben in 1855–56. It stood at the east end of the church, had three manuals, and with its elaborate case, made an imposing appearance.

The first organ in the First Presbyterian Church was built by Hall & Labagh, of New York City, for the edifice on Wabash Avenue, and was completed and in readiness for the dedication of the church October 15, 1859. The instrument had three manuals and thirty-eight stops.

Messrs. E. & G. G. Hook, of Boston, were not represented in Chicago until 1862, when they built an organ with two manuals and twenty-eight stops, for the New England Congregational Church.

There were not many organists in Chicago in 1856 — if the word organist means a musician who is familiar with the mechanism and capabilities of the instrument, and has the musical education to exploit its possibilities.

Mr. W. H. Currie, an English organist, came here in 1855, and was engaged in St. Paul's Universalist Church, remaining there until the beginning of the war. "His style was that of the English cathedral organist," says Mr. A. W. Dohn. "He was a good musician and a reliable player." Mr. Currie was succeeded at St. Paul's by his pupil, Miss Sarah Tillinghast, daughter of Mr. W. A. Tillinghast, then teacher of music in the public schools. Miss Tillinghast afterward married Mr. A. O. Frohock, and removed to Boston, where she was well known as teacher and organist, and gave recitals for several seasons on the great organ in the Boston Music Hall. The successors of Mrs. Frohock at St. Paul's Church were Mr. Charles Ansorge, Mr. Adolph Baumbach and Mr. G. C. Knopfel.

Mr. Ansorge came to Chicago in 1860–62, and for some years was instructor of music in the Chicago High School. He was a man of letters, a graduate of a German university, and a good musician. He was the first to tell me of Handel's "Messiah." Mr. Ansorge died of cholera in

September, 1866, on a Sunday afternoon after having played at his church in the morning as usual.

Mr. Baumbach, well known as the author of a collection of church music entitled "Baumbach's Sacred Motettes," came to Chicago in 1863, and succeeded Mr. Ansorge at St. Paul's Universalist Church. I think he went from St. Paul's to the New England Congregational Church, and that he remained there two or three years; afterward he became organist of Grace Episcopal Church, beginning his work at the consecration of the present edifice on Wabash Avenue, near Fourteenth Street, Easter Day, 1869. Mr. Baumbach continued at Grace Church until his death in Chicago, April 3, 1880.

When I first knew Mr. Knopfel (1864) he was engaged in business and had been in Chicago a year or two. He first played at St. Paul's Universalist Church, and afterward at Trinity and St. James' Episcopal Churches. After the fire of 1871 he was engaged at the Immanuel Baptist Church on Michigan Avenue.

The first organist of the Second Presbyterian Church was Mr. Thomas Crouch (1854–56). His successor was Mr. H. W. Chant, afterward of the firm of Pilcher Bros. & Chant, organ builders. In reply to my inquiry about Mr. Chant, I have this letter from Henry Pilcher's Sons, now of Louisville, Ky., successors to Pilcher Bros.:

LOUISVILLE, Ky., June 16, 1899.

Mr. Chant was associated with the firm from March, 1864, to February, 1866. They built the organ in the North Presbyterian Church; completed September 15, 1865. We regret that we cannot give any information about Mr. Chant. Some years ago we heard of his being in Florida, and are under the impression that he has since died. Pilcher Bros. left Chicago soon after the great fire in 1871.

Mr. Chant introduced the first quartette choir in the Second Church.[1]

[1] As to the membership of this quartette choir, I have the following information: the soprano was Mrs. F. A. Thomas, who was afterward soprano in the First Church in 1865. She died October 31, 1890, on the train coming from California.

The alto was Mrs. Casandana ("Cassie") Mattison (*nee* Dyer). She was born in Shaftsbury, Vt., in the early "thirties." She was married to Mr. Robert Mattison, of the same place, and the young couple came to Aurora, Ill., in 1854. Mr. Mattison entered the employ of the Chicago, Burlington & Quincy Railroad Co. and they soon

Mr. Charles A. Havens followed Mr. Chant as organist of the Second Church, and was succeeded by Mr. Daniel N. Hood, who resigned in 1881, and is now organist of the First Church, of Woburn, Mass. Mr. Havens returned to the Second Church in 1882, remaining until 1890, when he was succeeded, December 1, 1890, by the present organist, Mr. A. F. McCarrell.

One of the early organists was Mr. Emil Rein, who came here in 1855, as teacher of piano, church organist and conductor of a German singing society. He played for a time at Trinity Episcopal Church,[1] St. James' Episcopal Church, and last at the Church of the Messiah. He died in this city in 1884.

Mr. Theodore S. Payne was organist of St. James' Episcopal Church in 1857, when Mrs. Emma G. Bostwick[2] came out from New York City to take a position in the

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moved to Chicago. Mrs. Mattison possessed an alto voice of phenomenal range and quality, and strong musical temperament, and through her cousin, Mr. W. A. Tillinghast, soon took a commanding position among the public singers of Chicago. She was engaged for the Second Presbyterian Church, where she remained till 1861. She then joined the choir of Trinity Episcopal Church, but returned to the Second Presbyterian Church in 1865, remaining there until 1869, when she went to Melbourne, Australia. She was a member of the choir in St. James' Catholic Church in Melbourne, and was well known as a concert singer in that city and in Sydney, appearing often with Arabella Godard, Carreno and other artists. She returned to Chicago and sang at a concert of the Mozart Club in Central Music Hall, May 12, 1885. Her voice was considerably impaired at this time, and this was her last appearance in public. Her death occurred July 16, 1897, in Oshkosh, Wis.

Mr. Charles H. Seaverns was the tenor of the quartette, and was well thought of. He died March 22, 1871, in Chicago.

The bass was Mr. Harry Johnson, who remained with the choir until he removed to New York City, where he is now living.

[1] The corner stone of Trinity Church, on Madison Street, was laid on Wednesday, June 5, 1844. The first services were held August 25, 1844. The edifice on Jackson Street was consecrated June 16, 1861. A lady, now residing in the East, who was a member of the choir of the First Presbyterian Church early in the "forties," and afterward sang in the choir of Trinity Church, answered my inquiry as to the organ of that church:

"About Trinity Church my memory is more distinct, as I became a member of it in 1847, under Bishop Philander Chase, Rev. W. W. Walker being the first rector. The choir in the new wooden church on Madison Street was in a gallery over the entrance, and was conducted by George Davis, Esq., a fine tenor singer. Among the volunteers were C. Rollin Larrabee, Miss Dix, Miss Haight and myself. There was neither organ nor any other instrument in the first years of Trinity Church, but about 1849 the place of the choir was changed to the back of the church, and a small organ was put in, with a single bank of keys."

[2] Mrs. Emma Gillingham Bostwick, the best soprano soloist of her day in Chicago was born in Philadelphia. She commenced her career at an early age, appearing at a concert of the Handel and Haydn Society in Boston in 1828, when she was hardly sixteen years old. In 1836 she married Mr. Charles J. Bostwick, who died in 1853. Mrs. Bostwick sang in concert at Niblo's Garden, New York City, soon after its opening, and in

choir of that church. He remained in St. James' Church until 1860 or 1861, and was succeeded by his brother, Mr. E. A. Payne. Mr. Theodore S. Payne then played for some years at the Church of the Ascension. He died at Oak Park, Ill., October 7, 1898.

Mr. A. W. Dohn was the first organist of the First Presbyterian Church. He was born at Breslau, Silesia, in 1835. He came to Chicago in the summer of 1857, and for a few months was organist at Dr. Patton's Church (First Congregational), going from there to the First Presbyterian, where he remained until the winter of 1859–60. After leaving the First Church, Mr. Dohn was engaged at the Unitarian Church (Rev. Robert Collyer's), and later at the Westminster (Fourth Presbyterian), remaining there until Prof. Swing resigned the pastorate of the Fourth Church to commence (1879) his new work in Central Music Hall. Mr. Dohn organized the Mendelssohn Society in 1857, and conducted the concerts of the Apollo Musical Club during its first two seasons (1872–74).

A few weeks after the dedication of the First Presbyterian Church on Wabash Avenue (October 15, 1857), Mr. A. W. Dohn was appointed organist, and the first quartette choir in the history of the church was engaged—Mr. and Mrs. S. M. Fassett (T. and S.), Miss Elizabeth Boyden (A.) and Mr. J. T. Jewett (B.).

Mr. Dohn, during his two years of service, although the choir was in the immediate charge of Mr. Fassett, interested himself much in its affairs and was occasionally assisted at the Sunday services by members of the Mendelssohn Society, of which he was then (1857) conductor, in selections from Mendelssohn's "St. Paul" and "Hymn of Praise." This class of music, however, did not prove

1853 she appeared with the New York Philharmonic Society. In the autumn of 1857 Mrs. Bostwick came to Chicago to take a position in the choir of St. James' Church, remaining there several years until a new choir was organized for Trinity Episcopal Church, then on Jackson Street, when Dr. Cummings was its rector. The other members of this choir were Mrs. Cassie Mattison (A.), Mr. Charles H. Seaverns (T.) and Mr. Jules G. Lombard (B.). Mrs. Bostwick sang on a number of occasions, in the Church of the Holy Communion, a small wooden building on the east side of Wabash Avenue, south of Lake Street, when Rev. John Sebastian Bach Hodges was rector and Miss Faustina Hasse Hodges had charge of the music. After her return in 1866 to the East, Mrs. Bostwick resided in New York City until 1870, when she removed to Morristown, N. J., residing there until her death, December 31, 1894, aged eighty-one.

MR. HORACE GRANT BIRD.

altogether acceptable to some of the congregation, and the performance on one occasion of the chorus, "How Lovely Are the Messengers" ("St. Paul") threatened to sever all relations between organist and music committee.

Mr. Dohn's successor, Mr. Horace G. Bird,[1] came to Chicago in October, 1859, and began his duties at the First Church in the spring of 1860, continuing in the service of the church about nine years, or at least until after Dr. Mitchell began his pastorate in 1868. It is impossible to determine the exact period of service of any member of the choir prior to 1871, owing to the destruction, in the great fire, of all the treasurer's books. After some research I have ascertained the names of all who were identified with the music of the church for any length of time, between the years 1860 and 1871. A former member of the choir writes:

In 1865 the members of the choir were Mrs. F. A. Thomas (S.), Miss Lizzie Farrell (A.), Mr. Edward Schultze[2] (T.), Mr. Thomas G. Goodwillie[3] (B.) and Mr. Nicholas Cawthorne (O.), Mr. Bird having resigned.

I remember Mr. Cawthorne perfectly, and that he played at the First Church at one time, but until I received the above letter I had always supposed Mr. Bird's engagement was a continuous one, and that Mr. Cawthorne succeeded him in 1868 or 1869. Mr. Cawthorne was for a time director of music in the Western Female College of Evanston. He lost one of his legs in early life, and for one so terribly maimed, it was extraordinary that he could manage the pedal organ and couplers at all.

[1] Mr. Horace Grant Bird was born September 3, 1837, at Watertown, Mass. After his marriage in 1858 he removed to Cleveland, Ohio, residing there one year, teaching the voice and piano, and filling a church position as organist. For some time after his arrival in Chicago he was tenor in the choir of the Second Presbyterian Church, under the direction of Mr. H. W. Chant. Mr. and Mrs. Bird were received into the membership of the First Presbyterian Church June 27, 1864. Mr. Bird remained with the First Church about nine years. He was afterwards organist at the Olivet Presbyterian, Church of the Messiah and Trinity Episcopal, Trinity Methodist, Christ Reformed Episcopal and Plymouth Congregational Churches. Mr. Bird died in Chicago April 7, 1897. His widow, a daughter, Mrs. Allan Wilde, a sister, Miss Susan Bird, two brothers, Mr. Charles W. and Mr. James F. Bird, now living in Chicago, and a brother, Mr. Arthur Bird, an able writer for the voice, piano and orchestra, now living in Berlin, survive him.

[2] Mr. Edward Schultze is now living in New York City.

[3] Mr. Goodwillie died in Chicago April 3, 1896, aged fifty-eight. He had been a resident of Chicago for nearly forty years.

Other members of the choir during the period from 1860 to 1869 were:

Sopranos: Mrs. S. M. Fassett and Miss Fannie A. Root.

Altos: Miss Frances Silvey, now Mrs. Alexander P. Moore, mother of Mr. Francis S. Moore, the present organist; Miss Susan Bird, sister of Mr. Horace G. Bird; Miss Eliza Davis (afterward Mrs. L. M. Prentiss), daughter of Mr. George Davis, a singer and choir leader in early days in Chicago.

Tenors: Mr. E. Ward, Mr. S. M. Fassett, Mr. Lewis M. Prentiss, one of the first members of the Apollo Musical Club and for some years a member of its Board of Management; died in Chicago, December 6, 1896.

Basses: Mr. Jules G. Lombard, now residing in Omaha, Neb.; Mr. W. N. Smith, now living at South River, Md. His daughter, Miss Eleanor Smith, is a successful writer of songs.

The choir in November, 1868, when Dr. Mitchell began his pastorate, was a quartette under the direction of Mr. Horace G. Bird, but a few months later a chorus was substituted, directed by Mr. J. W. Adams. Two leaders cannot work together in any choir, and it proved so in this case, for Mr. Bird soon resigned to accept a position in the Olivet Presbyterian Church.

From 1869 to October, 1871, the organists succeeding Mr. Bird were Mr. Frank T. Baird[1], Dr. Louis Falk[2] and Dr. J. E. Gilman.[3]

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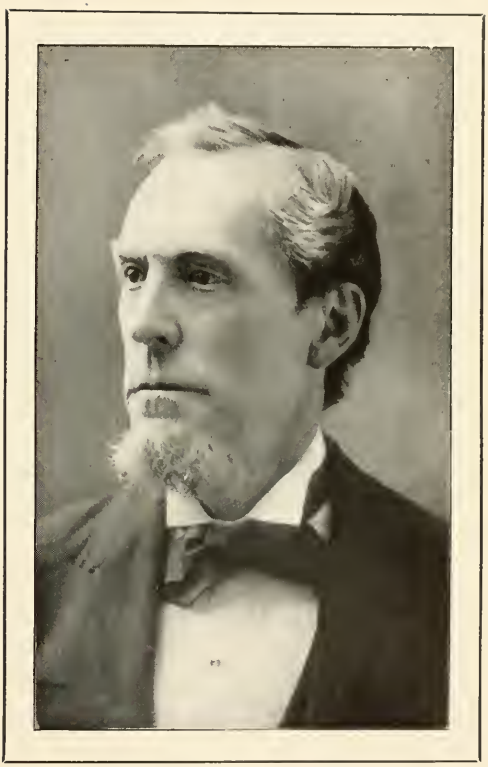
[1] Mr. Baird was born in Worcester, Mass., where he began his musical career, first studying the organ with B. D. Allen. While yet a boy, he came to Chicago, and continued the study of the organ, and also took up composition with Dudley Buck. He later reviewed his organ studies with Clarence Eddy. His most noted piano teachers were Alfred Pease and Emil Liebling. Mr. Baird was appointed organist of the Third Presbyterian Church May 1, 1869, continuing with this church until 1892. He resides in Chicago, and is well known as a teacher of vocal music.

[2] Dr. Louis Falk came to Chicago in 1862, when he was fourteen years old. He was organist of the Church of the Holy Name from 1863 to 1865. In the autumn of 1865 he went to Cassel, Germany, for a course of study with Dr. William Volckmar, afterward to Leipzig, where he remained two years in the conservatory. On his return to Chicago in 1869, he was appointed organist of the First Presbyterian Church, relinquishing the position in the spring of 1870 to take charge of the music at Unity Church, of which Rev. Robert Collyer, D.D., was then pastor. This church was destroyed in the great Chicago fire, and in December, 1871, he secured the position at the Union Park Congregational Church, remaining there just twenty-five years. Since 1897 he has been organist at the First Congregational Church, Oak Park, Ill.

[3] Dr. J. E. Gilman is a practicing physician in Chicago, but has found time to give to the study of music and the organ.



MR. AUGUSTUS ~~GOULD~~ DOWNS.

Gay

On the resignation of Mr. Adams, the choir was again placed in the care of Mr. S. M. Fassett. On the night of the great fire, October 8, 1871, services were held in the church as usual, conducted by Rev. Arthur Mitchell, D.D., assisted by a chorus choir, of which the principal members were, as far as now known, Mr. and Mrs. S. M. Fassett and Mr. John R. Rickey (T.).[1] Dr. J. E. Gilman was organist.

I now present a short retrospect of the choir leaders of the First Presbyterian Church prior to 1857:

Mr. Seth Porter Warner was received into the membership of this church September 13, 1838, and led the choir for several years thereafter. Mr. and Mrs. Warner were dismissed by letter to the Second Presbyterian Church March 2, 1853. Mr. Warner was a member of the choir of that church for some years. Warner's Hall, which stood, before the great fire, on Randolph Street, east of Clark Street, was named for him. Mr. Warner died in Chicago, June 12, 1892, aged eighty-three years.

Mr. Elisha Clark became a member of the Session in 1846 and led the choir in 1850. His business was that of a furniture dealer; he was among the first to introduce machinery for the manufacture of furniture. Mr. Clark died in Chicago, July 23, 1853. His son, Rev. William Willis Clark, is now secretary of the International Sunday Observance League.

Mr. Augustus ~~Gould~~ Downs led the choir in 1841. He was a merchant in the early days of the city, was a member of the Board of Trustees of the church in 1855, and occupied other important offices, in his lifetime. Mr. Downs died in Chicago, October 25, 1878. His son, Augustus H. Downs, has now the violoncello played by his father in the choir.

Dr. Warren N. Dunham (T.), who led the choir at the dedication of the "Brick Church" in September, 1849, was afterward a member of the quartette in St. James' Episcopal Church with Mrs. Bostwick (S.). In 1862, during the time of Bishop Duggan, he had charge of the music in St. Mary's Catholic Church, H. P. Danks, the composer, being the bass soloist in this choir. Dr. Dunham organized a quartette choir for Calvary Presbyterian Church in 1863. He is now the pastor of the South Congregational Church of Cheyenne, Wyo. In a letter of August 11, 1899, he writes: "I shall be seventy-seven years old on the 20th of November next, if I live. I preach twice every Sunday and take part in the Sunday School."

[1] Mr. John R. Rickey died in Chicago in 1884.

Mr. Samuel Montague Fassett.—Mr. and Mrs. Fassett[1] came to Chicago from Galena, Ill., in 1854, Mr. Fassett opening a photographer's studio at the corner of Lake and Clark Streets. They were received into the membership of the church January 4, 1856. The musical interest of the congregation centered largely in them at the time, especially in Mrs. Fassett, who was very popular. In 1871 Mr. Fassett had one of the most complete photographic establishments in this country at the corner of Wabash Avenue and Van Buren Street. Though he lost everything in the fire of that year, he started again in a small building on Wabash Avenue, south of Eldridge Court. But the fire of 1873 causing him another loss, he removed with his family to Washington, D. C., opening there a studio which was famous for the celebrities who made it their headquarters. The failure of a bank in that city brought more losses and obliged Mr. Fassett to give up his profession entirely for some years. In 1889 he was appointed by President Harrison government photographer. Mr. Fassett resides in Chicago.

SURVIVING MEMBERS OF THE CHOIR PRIOR TO 1857.

Miss Sarah Aiken, now Mrs. William Saltonstall, Plainfield, N. J.

Miss Sarah Brookes.

Mr. E. C. Cleaver, double bass.

Mr. James P. Root, member of the choir from 1854 to 1860.

Mrs. Abel Sidney Downs.

Miss Margarette Clarkson, now Mrs. Louis de Villiers Hoard, Ogdensburg, N. Y.

Miss Zenana S. Dickey.

Miss Eliza A. Johnson, now Mrs. I. F. Temple.

Mrs. Seth Porter Warner.

Mrs. Edward M. Goodrich.

Gen. Theodore F. Brown (son of Mr. William H. Brown).

OTHER MEMBERS WHO HAVE AT ONE TIME OR ANOTHER BEEN CONNECTED WITH THE CHOIR PREVIOUS TO 1857.

Mr. and Mrs. Brayton Aiken.

Mr. Oscar L. Beach, flute, deceased.

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[1] Mrs. Cornelia Adele Fassett was born November 9, 1831, in Owasco, N. Y. When she came to Chicago with her husband in 1854, she assisted him in his work and soon showed marked artistic talent herself. Mr. and Mrs. Fassett went to Paris in 1868, where they remained two years, Mrs. Fassett spending this time in serious study. Her best piece of work is the painting entitled, "The Electoral College," the property of the government, now hanging in the Capitol. Mrs. Fassett died in Washington, January 4, 1898.

MRS. SAMUEL MONTAGUE FASSETT.

Mr. Bates, flute, received into the membership of the church March 11, 1841; deceased.

Miss Sarah Downs, afterward Mrs. Edwin Moore.

Mr. Louis de Villiers Hoard, flute, member of the firm of Shortall & Hoard (1864 to 1873); died at Ogdensburg, N. Y., March 4, 1893.

Mr. Frank Hastings, flute; deceased.

Miss Hoyt, deceased.

Mrs. Harlowe Kimball, deceased.

Mr. Abel Sidney Downs; died June 30, 1883.

Miss Langdon.

Mr. Claudius B. Nelson, flute; died March 29, 1885.

Mr. and Mrs. Elijah Smith. Mr. Smith died July 15, 1879.

Miss Eliza Smith, afterward Mrs. Volney Turner, deceased.

Miss Mary Smith.

Mrs. Dollivar Walker, deceased.

Miss Raymond, sister of Mr. B. W. Raymond, afterward Mrs. T. B. Carter.

Mr. and Mrs. William Henry Wilber. Mr. Wilber died December 25, 1887. Mrs. Wilber died January 21, 1895.

Mr. Whitmarsh.

A lady, who as a child attended the church during the pastorate of Rev. Flavel Bascom, writes of the choir as she remembers it:

July 23, 1899.

Your letter of July 18, making inquiry as to the members of the choir of the First Presbyterian Church, of Chicago, in the "forties," is at hand. I remember five out of the six names you send me. I remember a Mr. Bates, who played the flute with Mr. Beach. The volunteer singers must have numbered as many as twenty at different times. Mr. Oscar L. Beach married a Miss Ely, of Nashville, Tenn., and both he and his wife died early of consumption, and were buried there. Mr. Frank Hastings has been dead for some time.

GREAT ORGANS OF THE WORLD.

Now that Chicago has one of the great organs of the world, some statistics about other large organs may be of interest.

The four largest in the world are:

(1) TOWN HALL, SYDNEY, AUSTRALIA.—Built by William Hill & Son, of London (1889); five manuals and 126 speaking stops. Three years were required for its construction, and the cost was £15,000 ($75,000.)

(2) CATHEDRAL, RIGA, RUSSIA.—Built by Walcker & Son (1883); four manuals and 124 speaking stops.

(3) ROYAL ALBERT HALL, LONDON.—Built by Henry Willis, of London (1870); four manuals and 111 speaking stops.

(4) AUDITORIUM, CHICAGO.—Built by Roosevelt[1] (1889); four manuals and 109 speaking stops.

There is a large organ in the Cathedral of the Incarnation at Garden City, L. I., built by Roosevelt (1879–83), having five distinct divisions, placed in different parts of the cathedral: chancel (two divisions), tower (with separate keyboard, two manuals), solo (in tower), echo or "angels' choir" in the ceiling of nave, and chapel (with separate keyboard, two manuals) in the crypt. It was the intention of the builder that all divisions could be played from a four-manual keyboard in the chancel by electric action, but the results have not been satisfactory. The chancel and chapel organs only are used now; the others are disconnected. There are 115 speaking stops if all the divisions are in use.

The four largest church organs in the United States are as follows:

(1) ST. BARTHOLOMEW'S, NEW YORK CITY.—Built by

[1] Mr. Hilborne Lewis Roosevelt died in New York City on December 30, 1886.

NAME-PLATES OF ORGAN BUILDERS.

Hutchings, of Boston (1896); four manuals and ninety-eight speaking stops.

(2) Calvary Church, New York City.—Built by Roosevelt (1888); four manuals and eighty-four speaking stops.

(3) St. Luke's Epiphany Church, Philadelphia.—Built by Jardine & Son, of New York (1899), consisting of a chancel and gallery division, played from a single keyboard in the chancel, with three manuals and eighty-three speaking stops.

(4) St. Ignatius (Jesuit) Church, San Francisco.—Built by Farrand & Votey, of Detroit (1895); four manuals and eighty-one speaking stops.

The two largest church organs in Chicago are:

(1) Church of the Holy Family (Jesuit).—Built by Mitchell & Son, of Montreal (1869); rebuilt by Roosevelt (1892); three manuals and sixty-four speaking stops.

(2) Union Park Congregational Church.—Built by Hook & Hastings, of Boston (1871); three manuals and forty-eight speaking stops.

PSALMODY, TUNE AND HYMN BOOKS.

We cannot conclude this retrospect of the character of church music fifty years ago without a consideration of the works used by choirs at that time. As late as 1870 the entire library of the average choir in this country consisted of two or three sets of tune and anthem books and collections of sacred music, and was only replenished when the copies became worn or a new book was announced. In this respect, how richly blessed are the choirs at the present time! The works of Atwood, Goss, Barnby, Bennett, Dykes, Foster, Garrett, Hopkins, Sullivan, Tours, John E. West, among English, and of Buck, Chadwick, Foote, Horatio W. Parker, Shelley, S. B. Whitney, among American writers (all to be had in cheap octavo form), make the work of the choir room grateful and instructive, and add dignity to the Sabbath services. The first publisher of octavo music at cheap prices was Alfred Novello. In August, 1852, he opened a branch of his London publishing house at 389 Broadway, New York City, to meet the increasing demand in this country for cheap editions of the standard oratorios and English church music; but it was fully twenty years before musicians in the West realized the worth and convenience of his publications. American publishers began to issue single pieces of church music about the same time, but in folio form. George W. Warren's anthem, "Look to Jesus," published by W. A. Pond & Co., New York City, in 1853, and his anthem, "Come, Holy Spirit," Ditson & Co., 1854, were among the earliest pieces for choir use brought out by any American publisher. A setting of the hymn, "Rock of Ages," by the same author, appeared in 1862, and had a great sale with quartette choirs. Oliver Ditson & Co. were among the first to publish octavo music, but not until 1869. Here is a list of a few pieces which appeared first in sheet form; some of them are still popular with choirs:

Te Deum in B Flat. By J. R. Thomas. Hall & Son, New York, 1859.

Te Deum in F. By J. Remington Fairlamb. Pond & Co., New York, 1862.

Morning and Evening Services for Choirs of Episcopal Churches. By Harrison Millard. Gordon & Co., New York, 1865.

Matins and Evensong, as performed by the choir of St. Peter's Church, Albany, N. Y. By John B. Marsh. Ditson & Co., Boston, 1866.

Te Deum in F. By H. Kotzchmar. G. Schirmer, New York, 1866.

Morning and Evening Services for the Protestant Episcopal Church. First series. By Dudley Buck. G. Schirmer, New York, 1868.

Choir leaders for a long time, however, were dependent for their selections on the various collections of tunes, chants and anthems, which were published in this country in great numbers, as late almost as 1880. The Lowell Mason collection, now in the library of Yale College, contains over 300 different works of this kind. Nearly all were of a uniform shape (oblong), in order that an entire tune, chant or sentence might appear on a single page —a convenience for the singers, who could not very well manage tune books and hymn books and turn leaves at the same time. Among the collections of choir music having the widest circulation were:

New England Psalm Singer or American Chorister. Containing a number of psalm tunes, anthems and canons. By William Billings. Boston, 1770.

William Billings, the founder of American church music, was born in Boston October 7, 1746. He died in Boston, September 26, 1800.

The Boston Academy Collection of Church Music. Published under the sanction of the Boston Academy of Music. Boston, 1835. New editions in 1836, 1837, 1838, 1840. Compiled by Lowell Mason.

Lowell Mason, Mus. Doc., was born at Medfield, Mass., January 8, 1792. From 1812 to 1827 he resided in Savannah, Ga., employed as a clerk in a bank, at the same time teaching and composing music and conducting choirs. He removed to Boston in 1827, and was elected president and

conductor of the Handel and Haydn Society. The University of the City of New York conferred on him the title of Doctor of Music in 1835. He visited Europe in 1837. His last years were spent in Orange, N. J., where he died August 11, 1872.

THE MANHATTAN COLLECTION OF PSALM AND HYMN TUNES AND ANTHEMS. Composed under the special patronage of the New York Academy of Sacred Music, and adapted, etc., with a figured bass for the organ, by Thomas Hastings. Ezra Collier & Co., New York, 1838.

Thomas Hastings, Mus. Doc., was born in Washington, Litchfield county, Conn., October 15, 1784. He was self-taught in music, and at eighteen led the choir of the village church. Later his parents removed to the interior of the state of New York. In 1817 he went to Troy, remaining there several years, organizing singing schools and leading choirs. Subsequently he removed to Albany, and later to Utica, where he edited a weekly religious paper, the *Western Recorder*, which gave some space to the interests of church music. In 1832 he removed to New York City, where he resided until his death, always at work for the improvement of church music, editing many collections for the use of choirs, most of the selections coming from his own pen, lecturing and writing continually for the religious press. The degree of Doctor of Music was conferred on Mr. Hastings by the University of the City of New York in 1858. His death occurred in New York City May 15, 1872.

THE MODERN PSALMIST. Compiled by Lowell Mason. Second edition. Boston, 1840. Third edition, 1841.

CARMINA SACRA. By Lowell Mason. Boston, 1842.

THE MODERN HARP, by Edward L. White and John Edgar Gould (1822–75). Ditson & Co., Boston, 1846.

THE NEW YORK CHORALIST. A new and copious collection of psalm and hymn tunes, adapted to all the various meters in general use, with a large variety of anthems and set pieces. By Thomas Hastings and William B. Bradbury. Mark H. Newman & Co., New York, 1847.

THE MENDELSSOHN COLLECTION. By Thomas Hastings and William Batchelder Bradbury, New York, 1848. The inside cover bears the advertisement of Griggs, Bross & Co., book dealers, Chicago.

Mr. William Batchelder Bradbury was born in York, Me., October 6, 1816. In 1830 he removed to Boston, where he studied with Lowell Mason and George J. Webb. He visited Europe in 1847, and studied with Moscheles and Hauptman. After his return to America in 1849, he devoted the rest of his life to writing, teaching and conducting musical conventions. Mr. Bradbury died in Montclair, N. J., January 7, 1868.

CARMINA SACRA. Published under the sanction of the Boston Academy of Music, a collection comprising the most popular psalm and hymn tunes in general use, together with a great variety of new tunes, chants, sentences, motettes and anthems, principally by distinguished European composers, the whole constituting one of the most complete collections of church music for choirs, etc. By Lowell Mason. Boston, 1849.

THE NEW CARMINA SACRA. Published under the sanction of the Boston Academy of Music, being one of the most complete and popular collections of psalm and hymn tunes, anthems, chants, sentences, etc., for choirs, congregations, singing schools and societies, ever published. By Lowell Mason. Boston, 1853. The inside cover bears the advertisement of A. H. & C. Burley, publishers, Chicago.

THE SHAWM. By William Batchelder Bradbury and George F. Root. New York, 1853. The last part of this book contains the cantata, "Daniel," words by C. M. Cady, music by George F. Root and William Batchelder Bradbury.

George Frederick Root, Mus. Doc., was born at Sheffield, Mass., August 20, 1820. His first studies were carried on with Mr. George J. Webb, of Boston. In 1844 he removed to New York City to become organist of the Church of the Strangers, at the same time teaching, composing and conducting musical conventions. He went to Paris in 1850 for a year of study. In 1859 he removed to Chicago, and, as a member of the firm of Root & Cady, brought out the war songs by which he is so well known.

In 1881 the Chicago University conferred on him the title of Doctor of Music. Dr. Root died at Bailey's island, Me., August 7, 1895.

THE HALLELUJAH. A book for the service of song in the house of the Lord, containing tunes, chants and anthems, both for the choir and congregation, to which is prefixed "The Singing School," a manual for classes in vocal music, etc.; also musical notation in a nut shell, etc., by Lowell Mason. Mason Brothers, New York, 1854.

An excellent book was compiled by Mr. Henry W. Greatorex, organist of Calvary Church, New York, entitled:

A collection of psalm and hymn tunes, chants, anthems and sentences, original and selected from the best standard composers. Adapted for the use of the Protestant Episcopal Church in America, and for congregations of other denominations, as well as for societies and schools. Ditson & Co., Boston, 1851.

A suggestion made in the preface of this work is worthy of careful consideration by pastors and congregations. He recommends: "Those in favor of congregational singing, to use the same words to the same tunes invariably, and in a short time the association between the words and the music will enable the congregation to sing most of the tunes." The tunes, "Bemerton" (C. M.), "Grostete" (L. M.), "Leighton" (S. M.), and "Seymour" (7's, arranged from Weber), now so well known, were written by Greatorex and first appeared in this book.

A friend residing in New Haven, Conn., in answer to a letter asking about Greatorex, replies:

NEW HAVEN, October 22, 1898.

Greatorex's portrait represents him as a handsome, large faced Englishman, with bushy black beard, a man of thirty-five or forty. The tune "Seymour" was named for an uncle of mine, who had a remarkable voice and was bass in Greatorex's choir just sixty years ago.

The *Connecticut Quarterly*, Vol. II, page 156, gives further particulars:

Henry W. Greatorex came to the Center Church, Hartford, in 1838, and remained two years. He left the

Prof. Theo. D. Sey-

city for a time, but returned to play the organ in St. John's Church, and remained there several years. He subsequently went to Charleston, S. C., where he died (1858). He came of a musical family. His father, Thomas Greatorex, was a highly educated and prominent musician; at one time organist of the Cathedral at Carlisle, and for twenty-seven years conductor of the so called Ancient Concerts in London, after which he was appointed to succeed Dr. Cook as organist and master of the boys at Westminster Abbey.

While reading recently Fowler's "Life of Dr. John B. Dykes" (London, 1897), whose hymn tunes are now used in nearly every part of the Christian world, I noticed the name of Rev. Edward Greatorex appearing several times throughout the book. It occurred to me that possibly he might in some way be related to Henry W. Greatorex. In response to my inquiry, I received this letter:

CROXDALE RECTORY, DURHAM, ENGLAND,
March 14, 1899.

Henry Wellington Greatorex was my brother, and left England when I was a boy. I cannot verify the date, but think it was about 1838-40. He had been organist at St. Mary-le-bone Church in London, and after he left England we heard very little of him till his death at New Orleans about 1860. (?) He was twice married, and left several children. His second wife, Eliza Greatorex, was an accomplished artist. I know nothing of them, and suppose they are either in the old continent or in America. He was born in 1813, the fifth son. I am the seventh.

My father was born in 1758, when George II and Handel were living. He knew Prince Charlie in Rome, and gave rise to the royal pun of the Prince Regent: "My father is Rex, but you are a Greater Rex (Greatorex)." My father was conductor of the Ancient Concerts, and it was on the occasion of his having to leave the dinner table of the prince and take his place in the orchestra before the king's arrival, that the pun was made. He was F. R. S. and F. L. S., Fellow of the Royal Society and of the Linnæan Society. He died at Hampton, July 18, 1831, aged seventy-three years.

I am a minor canon of Durham, and was an intimate friend of Dr. Dykes, and am now an old man of seventy-six. I am sorry I cannot give more details as to my broth-

er's life, but he seemed to have disappeared from his family when he went to the States.

I am yours faithfully,

EDWD. GREATOREX.

Champlin's "Cyclopedia of Music and Musicians" (Scribner's Sons, 1888) says Henry W. Greatorex was born at Burton-on-Trent, England, in 1811, and died at Charleston, S. C., September 10, 1858.

Mr. Henry Siegling, of Charleston, under date of June 28, 1899, writes:

Greatorex was organist of St. Philip's Church, the Jewish Synagogue and the Catholic Cathedral; died of yellow fever.

Mr. Thomas P. O'Neale, also of Charleston, says:

Your favor of July 1, 1899, was duly received. I regret that my memory refuses to be refreshed about Prof. Greatorex. I did not know him intimately, but have heard him play at St. Philip's. He died of yellow fever, September 10, 1858, as you have it. He had a magnificent bass voice; his organ performance was simply grand. He was buried in St. Philip's Church Cemetery, directly opposite the church.

When it became evident that congregations preferred the quartette to the volunteer chorus choir, other books appeared which were better adapted to the new order of church music:

GRACE CHURCH COLLECTION OF SACRED MUSIC. Selected and arranged from the classical and sacred works of the great composers and adapted to the psalms and hymns of the Protestant Episcopal Church, with a separate organ accompaniment by William A. King, organist and director of music of Grace Church, New York. Ditson & Co., Boston, 1852.

This work, dedicated to Edmund H. Schermerhorn, Esq., "to whose correct taste, sound judgment and poetic feeling" the people of Grace Church were then much indebted for their excellent music, consisted of tunes for twenty psalms and twenty-one hymns from the Episcopal hymnal. Only one of the tunes was written by the compiler; the others were arrangements from the works of Beethoven, Hummel, Mendelssohn, Mozart, Nicolai, Panseron, Schubert, Spohr, Thalberg and other foreign com-

posers. The author states in the preface that this is not a collection of old and worn out tunes, but new tunes, arranged from the best writers with proper regard to the sentiment of the hymns, etc. These tunes being selected with the direct intention of supplying quartette choirs with music for the various meters, fell into disuse when congregational singing again became popular, and such of the old tunes as:

Duke Street, - - - -	J. Hatton, 1790,
Coronation, - - - -	O. Holden, 1793,
Missionary Hymn, -	Lowell Mason, 1823,
Woodstock, - - - -	D. Dutton, 1829,
Zion, - - -	Thomas Hastings, 1830,
Webb, - - - - -	G. J. Webb, 1830,
Federal Street, - - -	H. K. Oliver, 1832,
Frederick, - - - -	G. Kingsley, 1833,
Asleep in Jesus, - -	W. B. Bradbury, 1843,
State Street, - - -	J. C. Woodman, 1844,
Shining Shore, - - -	Geo. F. Root, 1855,

resumed their proper place, to remain a blessing to the religious experiences of millions of people.

Other collections popular with quartette choirs were:

CHURCH AND HOME. By Mr. George Leach, organist of the Church of the Messiah. New York, 1857.

WILSON'S SACRED QUARTETTES. Composed and arranged with separate accompaniment for organ and pianoforte, and adapted to the psalms and hymns, including the additional hymns, together with other portions of the service of the Protestant Episcopal Church. By Henry Wilson, organist of Christ Church, Hartford, Conn. Two volumes. S. T. Gordon & Co., New York, 1861.

The *Traveler's Record*, of Hartford, Conn. (February, 1878), contains an article on the life and work of Mr. Wilson, written by Mr. Charles Dudley Warner. Mr. Henry Wilson was born December 2, 1828, in Greenfield, Mass., the birthplace also of Mr. Clarence Eddy. After a few years of study in Greenfield, he went to Boston for a course of musical instruction under the best teachers in that city. On his return to Greenfield Mr. Wilson became organist of St. James' Church. Afterward he removed to Springfield, Mass., to be organist of the church of which Dr. Ide

was then pastor. In August, 1854, Mr. Wilson went to Leipzig for a year of study with Plaidy and Moscheles, and on his return to America in 1855 was appointed organist and musical director of Christ Church, Hartford, a position which he filled with honor and distinction for twenty-one years. He married Miss Eugenia J. Baldwin, of Middletown, Conn., in 1857. At the time of his death, January 8, 1898, he was organist at Park Church, Hartford, where he had been engaged one year. His funeral, held in Christ Church, was attended by a great concourse of Hartford people, who esteemed and honored him for his beautiful character. Bishop Williams conducted the services and delivered an eloquent address.

"Mr. Wilson's cousin, Mr. J. G. Wilson," says Mr. Clarence Eddy, "was my first organ teacher, and when in Hartford, studying with Mr. Dudley Buck, I saw considerable of Mr. Henry Wilson. I have heard him many times in Christ Church; he played with remarkable skill and taste."

BAUMBACH'S SACRED MOTETTES. Ditson & Co., Boston, Mass., 1862.

HAYTER'S CHURCH MUSIC. A collection of psalm and hymn tunes, chants, services, anthems, etc. By A. U. Hayter, organist at Trinity Church, Boston, and formerly at Hereford Cathedral, England. Ditson & Co., Boston, 1863.

Mr. Aaron Upjohn Hayter was born in Gillingham, England, December 16, 1799. He came to this country in 1835 to take the position of organist in Grace Church, New York City. In 1837 he was called to Trinity Episcopal Church in Boston. As organist of the Handel and Haydn Society he exerted his influence for the performance of many of Handel's oratorios. Mr. Hayter died in Boston in 1873.

MADISON SQUARE COLLECTION. By Spencer W. Coe. Ditson & Co., Boston, 1864.

Mr. Spencer W. Coe, though actively engaged in business in New York City, a partner of ex-Mayor William T. Strong, yet was able to give some time to the subject of

church music. For a number of years Mr. Coe had charge of the music in Dr. Andrews' (now Dr. Parkhurst's) church; later he conducted the musical exercises at several of the large evangelistic meetings. His death occurred in February, 1896.

BUCK'S MOTET COLLECTION. By Dudley Buck, Jr., of Hartford, Conn. Ditson & Co., Boston, 1864.

His second "Motet Collection" was published in 1871.

Probably no writer in America for choir and organ has done more to elevate and dignify church music than Mr. Dudley Buck. Here we have another instance of a man whose parents had intended he should follow a mercantile life, but who, when allowed to pursue his own tastes and inclinations, chose the profession in which he rose to success and fame. Mr. Buck was born March 10, 1839, in Hartford, Conn; here he received his first musical instruction. He was graduated from Trinity College of that city, and then went to Leipzig to study theory and composition with Hauptman and Richter, instrumentation with Rietz, and the piano with Moscheles and Plaidy. Among his fellow-students were Sir Arthur Sullivan, Mr. J. F. Barnett and Mr. Carl Rosa. After three years of study in Germany and one year in Paris he returned to Hartford, and was appointed organist of Park Church (1862). In 1868 he removed to Chicago to become organist of St. James' Episcopal Church and direct the quartette and chorus choir. While in Chicago he resided at the house, 39 Cass Street, to which he added a studio containing a fine three-manual Johnson organ. After the new organ was built in St. James' (1870) I occasionally attended the evening services. The quartette then consisted of Miss Heinrichs (S.), Miss Kate Van Wordragen (A.), Mr. Edward Schultze (T.) and Mr. Thomas G. Goodwillie (B.).

After the fire of October, 1871, which destroyed his home, organ, studio and a valuable library, Mr. Buck went to Boston as organist of St. Paul's Episcopal Church and the Music Hall Association. In 1877 he was called to Holy Trinity Episcopal Church, Brooklyn, where he is now engaged.

MILLARD'S SELECTIONS. From popular composers. Arranged for the social circle and quartette choir by Harrison Millard. S. T. Gordon, New York, 1868.

Mr. Harrison Millard was born in Boston November 27, 1830; died in New York City September 10, 1895. He served in the Civil War as first lieutenant under Rosecranz and Rosseau, and after the battle of Chickamauga, in which he was wounded, retired from further service, to devote himself to music. He had charge of the choirs in several New York churches, among them the Broadway Tabernacle and the Twenty-eighth Street Catholic Church.

Aside from the many collections of hymn tunes published for the use of choirs, a number of hymn books made their appearance for the use of different denominations in accordance with their own doctrines and beliefs. The hymn book used by Presbyterian churches in the early part of this century was entitled:

THE PSALMS OF DAVID. Imitated in the language of the New Testament and applied to the Christian worship by Isaac Watts, D.D. A new edition. To the psalms is added a selection of hymns by Timothy Dwight, president of Yale College. Approved and allowed by the General Assembly of the Presbyterian Church in the United States of America. Albany, 1817. Websters & Skinner.

THE PSALMS OF DAVID. Imitated in the language of the New Testament and applied to the Christian use and worship. By I. Watts, D. D. A new edition in which the psalms omitted by Dr. Watts are versified, local passages are altered, etc. By Timothy Dwight, D.D., president of Yale College. New Haven, 1827.

The Congregationalists prepared a collection in 1825 which Presbyterians were not at all averse to using, as it contained some remarkably good hymns:

VILLAGE HYMNS. Selected by Asahel Nettleton as a supplement to Dr. Watts' book of hymns.

This book was in general use by Presbyterians and Congregationalists, and passed through many editions. The writer has a copy "Stereotype edition, Hartford, 1856." A distinctive feature of the "Village Hymns" is an index of tunes, arranged in two divisions, sharp keys

and flat keys, for the convenience of choir leaders in readily finding a tune and its pitch. Thus, Tallis' "Evening Hymn," written in the key of G major, one sharp, appears among the long meter tunes, sharp keys. "Warwick." common meter, written in the key of E flat major, appears among the flat keys.

The General Assembly of 1830 approved and authorized the publication of a collection of psalms and hymns, which came into general use:

PSALMS AND HYMNS. Adapted to public worship, and approved by the General Assembly of the Presbyterian Church of the United States of America. Published for the General Assembly by Solomon Allen, No. 18 South Third Street, and for sale by the booksellers generally. Philadelphia, 1831.

A few years later another hymnal appeared:

PSALMS AND HYMNS. Adapted to public worship, and approved by the General Assembly of the Presbyterian Church in the United States of America; the latter being arranged according to subjects, together with titles prefixed to each and directions for musical expression. Published by J. Whethan, No. 22 South Fourth Street, Philadelphia. 1836.

The General Assembly at the meeting in May, 1840, again took up the subject of psalmody, and appointed the following committee to prepare a new book:

MINISTERS.	ELDERS.
Rev. Samuel H. Cox, D.D.	Mr. Morton Smith.
Rev. Philip C. Hay, D.D.	Mr. F. A. Raybold.
Rev. Albert Barnes, D.D.	Mr. John L. Mason.
Rev. William Adams, D.D.	Mr. Lowell Holbrook.
Rev. David A. Riddle, D.D.	Mr. Frederick Bull.

The committee made its report to the General Assembly, in New York City, November 5, 1842, with a collection of hymns, which came out the next year under this title:

THE CHURCH PSALMIST: or Psalms and Hymns for the public, social and private use of Evangelical Christians. Mark H. Newman & Co., New York, 1843.

The edition of 1847 was commended to the Christian public, and "especially to all the churches under the care of the Assembly."

THE CHURCH PSALMIST: or Psalms and Hymns for the public, social and private use of Evangelical Christians; containing also directions for musical expression and an index of first lines of stanzas; also a new and copious index of subjects. Iveson & Phinney, successors to Mark H. Newman & Co., New York.

A curious feature of this hymnal was the sign of musical expression, placed at the beginning of each line, for the aid of the choir and congregation. The first two verses of Miss Anna Steele's well known hymn appeared in this way:

M. O could our thoughts and wishes fly
> Above these gloomy shades,
< To those bright worlds beyond the sky
× Which sorrow ne'er invades.

< Every morning service, cheer,
Scatter all our guilty gloom.
Saviour, Son of God, appear;
— To Thy loving Temple come.

For the interpretation of these and other musical terms, a special index was prepared:

M. Medium.
> Diminuendo.
< Crescendo.
× Inverted swell, diminishing and increasing.
— Contradicts all former marks.

An English edition of Dr. Watts' hymns was used by some Presbyterian churches:

THE PSALMS OF DAVID. Imitated in New Testament language, together with Hymns and Spiritual Songs, in three books, by the Rev. Isaac Watts, D.D. A new edition, with an index of the first line of every verse, and the names of tunes suitable to every hymn, selected from "The Psalmist." Printed and sold by J. Haddon, Castle Street, Finsbury, London, 1853.

People began to realize at last the inconvenience of separate books for words and music, and, that if congregational singing was ever to succeed, words and music

must be put together in some compact form. The Congregational Church was the first to bring about this much needed change, with a book of words and music, called the "Plymouth Collection," which came out in 1855, edited by Rev. Henry Ward Beecher.

"The Plymouth Collection marks the time when the change took place from 'Words Only' to 'Words and Music,' in our church hymn books."[1] Two other works appeared under the auspices of the Congregational Church, the "Sabbath Hymn and Tune Book" and the "Congregational Hymn and Tune Book" (1859).

The Presbyterian Church was slow in recognizing the worth of this new form of hymnal, and continued with the old method until Rev. Charles S. Robinson, D.D., brought out in 1862 "The Songs for the Church," followed by "The Songs for the Sanctuary," 1865. The latter work met with favor at once, as it satisfied the wishes of the congregation in its selection of old tunes, and was welcome in the choir gallery for the many new tunes it contained. Dr. Robinson's hymnal, "The Songs for the Sanctuary," was used in the First Church until 1888, when the present hymnal, "Laudes Domini," was introduced.

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[1]Letter from Mr. Henry B. Barnes, of A. S. Barnes & Co., New York City, March 6, 1899.

REV. JEREMIAH PORTER, D.D., FOUNDER.

Rev. Jeremiah Porter was born in Hadley, Mass., December 27, 1804. He came of a lineage which represented the best families in that commonwealth: his grandfather, Hon. Samuel Porter, having married Susanna, a granddaughter of Jonathan Edwards, the elder, "one of the brightest luminaries," says Robert Hall, "of the Christian Church, not excluding any country or age, since the apostolic, and by whose death Calvinism lost its ablest defender." Jeremiah Porter was educated at Hopkins Academy and Williams College, entering Williams in the same class with David Dudley Field. In the year ahead of him were Mark Hopkins and Brainerd Kent, our "Father Kent,"[1] who founded Railroad Mission May 10, 1857. Mr. Porter was graduated in 1825, and in the same year entered Andover Theological Seminary. Doubting if he was called to the ministry, he left the seminary after two years, and in the spring of 1828 took charge of a high school in Troy, N. Y. He entered Princeton Theological Seminary in 1830, and in the autumn of 1831 after graduation, was ordained at the request of the American Home Missionary Society as a Missionary Evangelist. In November he began his missionary work at Fort Brady, Sault Ste. Marie, Michigan Territory, holding a revival in the fort and town, and organizing a church of five members, which soon increased to thirty-three.

The *Home Missionary* for May, 1832, contains an article by young Porter, giving some experiences of pioneer life at Fort Brady, with an account of his journey from the East and the primitive conveyances in use at that time. After eight days and nights of continuous travel he reached Detroit (Fort Gratiot), only to wait another ten days for a vessel going up the lakes. Seven days more

[1] Rev. Brainerd Kent was born in Dorset, Vt., April 25, 1802; died in Chicago, January 29, 1888.

REV. JEREMIAH PORTER, D.D.

were consumed in going to Mackinac, where he was again "held up" (the last vessel for the season having gone) until a canoe was sent for him from the Sault. In this frail craft, propelled by two French boatmen, whose language he could not then speak, with a black man for a companion, in bitter cold weather, the last ninety miles of his voyage were accomplished.

In later life Mr. Porter often spoke of the long voyage in May, 1833, when he accompanied the troops, under the command of Major Fowle, from the Sault Ste. Marie to Fort Dearborn. He dwelt with pleasure on his recollections of a little child, then only a year and a half old, the daughter of Major Fowle, who helped to brighten this tedious trip. "It was her mother," says Dr. Mitchell, "who may be said to have brought to this place the founder of its first Christian Church, or at least to have been the right hand helper of the pioneer." Forty years after that voyage, when Mr. Porter was in Boston, a lady sought him out and asked him if he were the minister who accompanied Major Fowle and the troops to Chicago in 1833. Learning that he was, she replied: "Do you remember the little girl that was on board? I am she." She became the wife of Mr. Henry F. Durant, of Boston, and at that time (1873) she and her husband were engaged in the generous enterprise of founding Wellesley College.

Rev. Jeremiah Porter organized the First Presbyterian Church, of Chicago, in the capacity of a Missionary Evangelist, representing the American Home Missionary Society, but never having been installed, he could not be properly called its first pastor. The First Presbyterian Church, founded by him on June 26, 1833, is the oldest religious society in Chicago—older than the town of Chicago, which was not incorporated until August 10, 1833. Mr. Porter aided the Baptists in starting their first Society, October 19, 1833, and gave the use of the Presbyterian meeting house to the Episcopalians for the organization of St. James' Church in October, 1834.[1]

[1] The records of St. James' Episcopal Church show that its first service "was held in the Presbyterian Church on October 12, 1834, by the Rev. Palmer Dyer. Rev. Isaac Hallman, who had been sent out to this western land by the Domestic Board of

During the first two years of its existence the infant church was more or less dependent on the Home Missionary Society for its support, Mr. Porter's position being that of stated supply. His whole life seems to have been consecrated to missionary work on the frontier, organizing churches and planting the good seed in carefully selected places, leaving to others the care and management and gathering of the fruit. And what a goodly heritage has come down to us!

In 1835 Dr. Porter accepted the call to the Main Street Presbyterian Church, Peoria, where he felt there was great need for the preaching of the Gospel. Dr. Porter's next pastorate was in Farmington, Fulton county, where he labored until the spring of 1840, and then accepted a call to the Presbyterian Church of Green Bay, Wis., remaining there eighteen years. From Green Bay he came, in 1858, to the Edwards Congregational Church, of Chicago.

I cannot give a better account of the noble services of Dr. and Mrs. Porter in the Sanitary and Christian Commissions during the Civil War than by quoting the words of Dr. Barrows, in his sermon at the Jubilee Services in 1883:

Mr. and Mrs. Porter joined the army for service in the field at Cairo, in March, 1862, and labored in the hospitals at Cairo, Mound City, Pittsburg Landing, Memphis and Vicksburg. His regiment was the 1st Illinois Light Artillery, and his eldest son, James W. Porter, was a member of it. Mr. Porter entered Vicksburg on July 6, 1863, and helped bury the dead found in the hospitals. During the next winter he ministered to the Presbyterian Church in Vicksburg, and served in the city hospitals, while Mrs. Porter followed with sanitary stores the army corps in Tennessee and Alabama. Mr. Porter joined his wife under Kennesaw Mountain, and passed the summer of 1864 at Marietta, Ga., until the capture of Atlanta, ministering to the wants of the sick and wounded of our army, and also to the needs of the Confederate prisoners. Five of the Confederate officers and twenty of the Confederate soldiers gave to Mrs. Porter certificates testifying to her great kindness to them, and asking like kindness to her, if

Missions, arrived in Chicago on the evening of October 12, and preached his first sermon in the Baptist Church at Franklin and South Water Streets, the following Sunday, October 19. On October 26, 1834, the parish was organized in an unfinished frame building on North Water Street, near the Dearborn Street drawbridge."

she should ever become a prisoner. Mr. and Mrs. Porter were at Savannah a few days after General Sherman made a Christmas gift of that city to the nation. After the surrender of Lee they went to Washington to labor with the troops there, and, later, accompanied General Logan's army to Louisville, Ky., and remained with that corps till July 31, 1865. Later in the year, Mr. Porter was sent by the United States Christian Commission to the troops on the Rio Grande, who were ordered there to protect our border from the aggressions of France under the Emperor Maximilian. Mrs. Porter was sent there at the same time with supplies, by the North West Sanitary Commission. Their work with the troops having been accomplished, and the Rio Grande Seminary having been revived by Mrs. Porter, they were recalled to Chicago in the spring of 1866. That year Mr. Porter accepted the call to the Congregational Church at Prairie du Chien, Wis., and in 1868 he became pastor of the Presbyterian Church in Brownsville, Tex., and with his wife and the Misses Grant, of Chicago, took charge of the Rio Grande Seminary. In 1870 Mr. Porter was appointed by the United States Senate Post Chaplain, U. S. A., at Fort Brown, and officiated there until 1873. He was then transferred to Fort Sill, Indian Territory, and in 1875 to Fort Russell, Wyoming Territory. He was retired from service by act of Congress, June 30, 1882. Few lives have been as eventful and useful as those here sketched. There are multitudes on earth and in heaven who call them blessed.

Dr. Porter's last days were quietly passed in the home of his beloved daughter at Beloit, Wis., where he died on the 25th of July, 1893, in the ninetieth year of his age. At the funeral services, held in the college chapel, Pastor Hamlin preached from the text of Dr. Porter's first sermon in Fort Dearborn: "Herein is my Father glorified, that ye bear much fruit," a text happily illustrated by the fruitful life of this beloved, successful missionary.

MEMORIAL SKETCH OF REV. JNO. BLATCHFORD, D.D., FIRST PASTOR.

PREPARED BY HIS SON, ELIPHALET WICKES BLATCHFORD.

Rev. John Blatchford, D.D., who is honored as being the first installed pastor of the First Presbyterian Church of Chicago, arrived in our city in September, 1836—the brig "Erie," on which he and his wife came from Detroit, being wrecked off the foot of Madison Street. After a brief stay here they proceeded to Jacksonville, Ill., where Dr. Blatchford filled for the winter of 1836–37 the office of President of Illinois College, at the same time preaching regularly. A friend, who well knew him then, said of his pulpit work: "Seldom have I heard more powerful exhibitions of Gospel truth, or more impressively delivered, than those which fell from his lips during that winter." Early in 1837 Dr. Blatchford accepted the call of the First Presbyterian Church of Chicago, and was installed as its pastor on July 1 of the same year.

John Blatchford was born at Newfield (now Bridgeport), Conn., May 24, 1799. His father, Rev. Samuel Blatchford, D.D., born at Devonport, near Plymouth, England, of parents, "both of whom were eminent for piety," was educated at the Dissenting College of Homerton, near London. His studies in the ancient languages were pursued with special thoroughness, thus laying the foundation for his permanent and successful career as a classical teacher, duties often associated with the pastorate in those days. He came to America in 1795, and after a successful ministry of seven years at Bridgeport, Conn., removed to Lansingburgh, N. Y., where he was for twenty-four years the honored pastor of the united Presbyterian churches of Lansingburgh and Waterford, at the same time being Principal of the Lansingburgh Academy. Dr. Samuel Blatchford died March 17, 1828.

John Blatchford, after being graduated at Union College in 1820, studied theology at Princeton, where he was gradu-

REV. JOHN BLATCHFORD, D.D.
From a daguerreotype in the possession of Mr. E. W. Blatchford.

ated in 1823, and was in the same year licensed to preach by the Presbytery of Troy, N. Y. After two years' labor in a home missionary church in Pittstown, N. Y., he was called to Stillwater, in the same state, whence in 1830 he removed to Bridgeport, Conn., where he enjoyed six years of successful work as pastor of the First Congregational Church,[1] the same church to which his father had ministered thirty years before—an unusual coincidence.

When Dr. Blatchford reached our city in May, 1837, its population was less than 4,000. The frame building, sometimes called the "Lord's Barn," occupied by the First Presbyterian Church, was then situated on the rear of the lot on the southeast corner of Lake and Clark Streets, a little north of the Sherman House. It was soon removed to the rear part of the lot on the southwest corner of Clark and Washington Streets, "widened, and its length doubled." Diagonally from this corner was the parsonage, called "the yellow cottage," from its color, a modest story-and-a-half cottage, enlarged to provide the study and library for the minister.

In those early years of foundation laying, the work of Dr. Blatchford was essential, and permanent, moulding as he did, with skillful hand the varied, often heterogeneous, elements pouring into this young city, and so helping to establish that marked *esprit de corps* characteristic of the Presbyterian Church. It has been well said of him: "With gifts and powers, such as few possess, with an all ruling love presiding over his unusual abilities, it is not surprising that this church flourished under his laborious ministrations. For a little more than two years he gave himself to the preaching of the Word, with a zeal which consumed

[1] Now called the "North Congregational Church." The present edifice, erected in 1850, contains a number of memorial windows, one given by Mr. Eliphalet W. Blatchford, of Chicago, at the celebration of the two hundredth anniversary of the church in 1895, and bearing this inscription:

In Memory of SAMUEL BLATCHFORD, D.D. Pastor of this Church. A.D. 1797-1804.	And of His Son JOHN BLATCHFORD, D.D. Also Pastor of this Church A.D. 1830-1836.

his vital forces, and materially shortened his life." His convincing, practical preaching, combined with faithful pastoral work, resulted under God's blessing, in a revival in the winter of 1838 and 1839, which extended to the Methodist and Baptist churches on either side. For two months, with his nearest ministerial brother some ninety miles away, single-handed did he conduct this work, preaching almost daily, and twice and three times on the Sabbath. Many who have since been prominent among our citizens in every good work, date the consecration of their lives to that memorable winter. But for the young pastor the burden was too heavy—he fell by the way. An attack of brain fever prostrated him, and it was eight months before he could even occasionally resume pulpit work. One who knew him well wrote: "He seems never to have been fully himself afterward, in vigor and endurance of constitution."

From a small volume of manuscript sermons of Dr. Blatchford's, open before me, it may prove of interest if I quote a few texts of discourses, with dates attached, delivered during his pastorate in the First Presbyterian Church. These will indicate the character of the Gospel truths, the presentation of which produced resultant influences which still move on into the eternity before us.

The volume is marked:

"John Blatchford, Chicago, Ill., No. 6."

March, 1838, Prov. xxvii: 18: "He that waiteth on his Master shall be honored." Read Matthew xxv: 14–30.

November, 1838, Mark vi: 20: "He did many things and heard him gladly."

1838, { John xv: 24: "But now have they both seen and hated both me and my Father."
Rom. i: 30: "Haters of God." }

September, 1838, { Acts xviii: 6: "And when they opposed themselves and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads. I am clean."
Hosea xiii: 9: "O Israel, thou hast destroyed thyself; but in me is there help." }

October, 1838, II Cor. v: 20: "Be ye reconciled to God."

October, 1838, Isaiah xlviii: 22: "There is no peace, saith the Lord, unto the wicked."
October, 1838, Matt. xi: 28: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."
March, 1839, Acts xxiv: 25: "Go thy way for this time: when I have a convenient season, I will call for thee."

While the ill health of his wife brought him westward, Dr. Blatchford's broken condition compelled his return to eastern friends.

As illustrative of the duties for the church at large. which the pastor was called upon to perform in that early day, the following incident and letter will be of interest. In company with Elder Benjamin W. Raymond, on February 19, 1838, Dr. Blatchford went in a sleigh to Mechanic's Grove (now Ivanhoe), about thirty-five miles northwest of Chicago, in Lake county, for the organization of a church. They crossed the Des Plaines river on the ice, at which point, with kindly solicitude, they were met by Elisha Clark, of Mechanic's Grove, and were by him guided over the intervening prairie.

The following is a copy (taken from the church records) of the certificate recording the formation of this church, written and signed by Rev. John Blatchford:

This may certify that in obedience to the order of the Presbytery, I visited Mechanic's Grove, February 20, 1839, and organized a church in accordance with the constitution of the Presbyterian Church, U. S. A.

The following persons composed the church as organized. [Here follows a list of sixteen persons.]

Elisha Clark, Hiram Clark and Oliver L. Payne were elected ruling elders, and were regularly ordained to the office. (Signed) JOHN BLATCHFORD.

A true copy. ELISHA CLARK.

Much and valuable work, however, in response to his earnest nature, was he able to accomplish in after years, in spite of frequent weakness and suffering. He spent the winter of 1840–41 in Wheeling, W. Va. From 1841 to 1844 he was connected with Marion College, Mo., first as professor, and afterward as president.

In this region of northern Missouri he became widely known and beloved, aiding in the formation of Home Mis-

sionary churches, by which his acceptable and gratuitous ministrations were constantly sought.

An illustration of his preaching services at this time, and of the kind of work in aid of the early foundation of Presbyterianism in a new country, is afforded in a letter recently received from a minister now retired from active work, who remembers the scenes of fifty-five years ago. He writes: "The occasion and place of my first acquaintance with Dr. Blatchford was at a Presbyterian camp meeting, held near the Des Moines river, in Clark county, Mo. The reason of this kind of meeting was the scarcity of meeting houses for the use of the then scattered families of this denomination. To unite these loyal Christians, it was deemed well to have an occasional camp meeting, answering in some degree to the three or four days' meetings to which they were accustomed in their old home churches. The preparations for the meeting would be quite primitive. The friends would gather together, decide on the location, clear the ground, cut down trees, using the smaller ones for 'stringers,' and splitting the larger ones into 'puncheons' for seats. A few log cabins were built, with a specially large one for the preachers. This was furnished with a half dozen split bottomed chairs, a small table, and an abundance of new, sweet straw. Then the rustic stand for the minister completed this line of preparation for the big meeting. But this was by no means all the preparation made for the occasion. The faithful and devout women, not a few, had been saving the best of their poultry and of their pantries for weeks, to give of their best to the expected friends.

"Among the ministers present at this first meeting, held, I think, in the fall of 1843, was Rev. Dr. John Blatchford, who made a deep impression upon my then youthful mind. He was about forty-five years of age, yet seemed like a young man of twenty-five. He was in good health, of beaming countenance, filled with joy-giving life. Every one around him seemed to catch the inspiration that animated him. He was the *manliest* minister I had ever met. He was a living representative of

Him who said: 'I came that they may have [Greek] a superabundance of it'; *i. e.*, enjoy and manifest life's brightest privileges and blessings. (The idea is, the overflowings of life for others.) As our Lord saith again, 'The water that I shall give him shall become in him a well of water, springing up into the eternal life.' Dr. Blatchford seemed to have a connection with this fountain, and after refreshing his own soul with these life giving waters, he opened all the outlets of holy, loving life for others. Freely he received, freely he gave. In his daily social and official duties he could but pour forth the inflowings of the Spirit from his own enriching experiences of the love of his Saviour and King.

"No wonder the people listened to the words of truth and grace that poured from his lips! His preaching was in the demonstration of the Spirit and of power. He brought to his arrested hearers the confirming power of his own experiences of the love and mercy of God toward sinners in the sufferings and death of Jesus Christ. He gave them the assurance that the joy of the Lord is God's blessed tonic for the debilitating influences of sin. He proclaimed the Holy Spirit, as the enlightener and comforter of God's people.

"Thus these memories of teachings of over fifty years ago come to me with refreshing influence and cheering grace."

In his own house Dr. Blatchford conducted the education and training of theological students; and may be called the pioneer of New School Presbyterianism in Missouri. The last years of his life were spent in Quincy, Ill., to which he removed in 1847. "The object much engaging him the last year or two of his life was an enterprise for establishing a Presbyterian Theological Seminary in the Northwest, of the Board for accomplishing which he was president at the time of his decease," which occurred at the home of his daughter, Mrs. Morris Collins, in St. Louis, April 8, 1855.

Dr. Blatchford's winning personality and genial nature, his generous hospitality and sense of humor, combined with

strong social instincts, made him a delightful companion, and cemented friendships among both young and old, the memory of which still lingers in the communities which enjoyed his ministrations. His peculiar influence in aiding inquirers after light and consolation is shown in a letter unexpectedly received a few days since from an elderly lady, the daughter of a Presbyterian clergyman, eminent in his day. Referring to Dr. Blatchford, she writes: "More than half a century ago, when in great mental disquietude, I expressed intense longing for that which alone could bring rest. I had an unquenchable desire to become a Christian. It was a 'narrow way' to me, and a very obscure one. Thoroughly imbued with mediæval theology, with its arbitrary God, whom I could not but regard as an Almighty tyrant, at the same time tortured with fear, for surely such impious thoughts indicated that the Holy Spirit had been grieved away forever!—a stricken soul, yet too timid to tell my traditionally religious teachers that which I believed would put me outside of the pale of all orthodox forbearance. Urged to unite with the church, I had a conference with one of clear vision, who carried with him an atmosphere of peace and spiritual serenity. The intonations of his voice are as unforgotten to-day, as his words to me: 'You have only to return to your Father's house.' That was a new note, new light—direction in obscurity; and even gladder the tidings as he proceeded: 'God is your Father. He is not only your Father, but He is your *loving* Father, and cannot forget His erring child, even when the child forgets Him. However far you 've wandered from Him, He is *never far from you.* You 've only now to go back to your Father's house.' Thus my miserably trembling hope grew all at once into an assured conviction, so much to me were these simple words! They have been emphasized by our Quaker poet:

> I know not where His islands lift
> Their fronded palms in air,
> I only know I *cannot drift*
> Beyond His love and care.

"A dear lady friend of mine, who went to him almost crushed under a weight of sorrow, told me that so helpful

had his counsel proved to her that she had grown not only resigned, but hopeful and almost happy."

By an intimate friend and brother-minister it was written of him: "That life is successful in the best sense, that ends in heaven, and that leads others thither. In estimating his life, we are to remember he lived in this country in a period when the powers of a life are vastly multiplied, and are not to be reckoned on a common scale. I listened to the public statement of a clergyman in St. Louis, who knew our brother well in the West and the East, who gave his opinion, that within his own knowledge 1,000 souls at least had received their first effective religious impressions, or had been brought to Christ, through the ministrations of the deceased. Surely of such an one it is true that in his works he shall never die."

REV. FLAVEL BASCOM, D.D., SECOND PASTOR.

The memorial published the year following Dr. Bascom's death contains the sermon of Rev. G. F. S. Savage, D.D., prepared for the funeral services of "this devoted servant of the Lord," whose "long and eventful life of four score and six years has been mostly spent in faithful and successful service in the Christian ministry." Dr. Bascom was born June 8, 1804, in Lebanon, Conn., a town remarkable as the birthplace of many noted statesmen, governors, judges, divines and theologians. As early as 1735 Rev. Dr. Wheelock, afterward president of Dartmouth College, was pastor of the church in "this little country town on the rocky hills of eastern Connecticut." He was an intimate friend and co-worker with Whitefield, and, as a preacher, is said to have had the same remarkable power and control over his audiences. Five governors of the State of Connecticut were born at Lebanon, viz.: two Jonathan Trumbulls, Joseph Trumbull, William A. Buckingham and J. Clark Bissell. "The first governor Trumbull," says Dr. Savage, "was the 'Brother Jonathan' of Revolutionary fame, the right hand man and trusted counselor of Washington during all that terrible struggle for independence, and whose influence was said to be second only to that of Washington." Among the eminent divines and theologians whose birthplace was Lebanon, we find the names of Dr. Joseph Lyman, Dr. Eliphalet Williams, Dr. Elijah Parish, Dr. R. R. Gurley, Dr. William Lyman, Rev. David Huntington, Rev. Daniel Huntington, father of Bishop Huntington, of central New York, Rev. John Bartlett, and many others.

Flavel Bascom entered Yale College in 1824, and was graduated in 1828. Among his classmates were Prof. Benjamin D. Silliman, Judge O. S. Seymour, Rev. T. S. Clark, D.D., and Hon. Linus Child. His theological studies were

REV. FLAVEL BASCOM, D.D.

pursued at the Yale Theological Seminary, from which he was graduated in 1832. He was one of the band of Yale graduates who, in 1833, came as Home Missionaries to Illinois, entering the state at its upper gateway, Chicago, and afterward founded the Illinois College at Jacksonville. Mr. Bascom found in Fort Dearborn Rev. Jeremiah Porter and Rev. Aratus Kent, a heroic missionary, who had just come over to Chicago from his work in Galena, and who afterward wrote to the secretary of the Home Society: "If the pier now commencing should be permanent and the harbor become a safe one, Chicago will undoubtedly grow as rapidly as any village in the western country."

Dr. Bascom's first pastorate was in Tazewell county, Ill., and here he was ordained in 1833 as an evangelist, by the Sangamon Presbytery. During the next six years he labored as a home missionary, organizing churches and preaching in Peoria, Tremont and Pleasant Grove.

He came to Chicago in the autumn of 1839, as agent for the American Home Missionary Society for the state of Illinois, and preached for a time to the people of the First Presbyterian Church after the departure of Dr. Blatchford. This resulted in a call being extended to him January 21, 1840, to become the pastor of the church. He accepted this invitation with the understanding that he might continue his missionary labors during the summer months. As a result he was not installed until November 11, 1840.

The first five years of Dr. Bascom's pastorate in Chicago, particularly the years 1841, 1843 and 1845, were distinguished by extensive revivals of religion, resulting in the addition of large numbers to the membership of the First Church. The records of the Presbytery show that in 1846 the Society had 456 members on its rolls. Within the next five years, in consequence of the bitter dissensions among the members, caused by the discussion of the slavery question, the membership declined nearly one-half. The population and wealth of the city, however, increased enormously during the nine years of Dr. Bascom's pastorate. When he began his labors in 1840 the population

numbered 4,479, increasing to 23,047 when he tendered his resignation nine years later. As a consequence of this extraordinary growth of the city, the church property at the corner of Clark and Washington Streets had appreciated so much in value that the trustees were enabled to mortgage the property for the money necessary to complete the "Brick Church." At the dedicatory services of the new building in September, 1849, Dr. Bascom preached the sermon from the text, which the Rev. Mr. Sewell used at the dedication of the historic Old South Church in Boston, Haggai ii, 9: "The glory of this latter house shall be greater than the glory of the former, saith the Lord of Hosts."

Dr. Bascom's ministry in Chicago terminated in December, 1849, he being dismissed from the pastorate at his own request. "At the urgent solicitation of friends of Knox College, and of the First Church of Christ, at Galesburg, he removed there, and continued as the pastor of that church from January 1, 1850, to May, 1855." The following year he again took up missionary work, and at the close of this agency he removed to Dover, Ill., serving as pastor of the church there from April 1, 1859, to April 1, 1864. The establishment of Dover Academy was one of the results of this pastorate. From July, 1864, until November, 1869, he was pastor of the church in Princeton, Ill., removing afterward to Hinsdale, where he continued to supply the Congregational Church from time to time until 1887, when extreme age made it necessary for him to lay aside the burdens of a regular pastor. Six months were spent by him in Montgomery, Ala., in happily ministering to a colored church in that city. "Feeling the infirmities of age, he returned to Princeton to be near his son, and to end his life work among his former parishioners, whom he loved, and by whom he was loved and honored." Dr. Bascom died at Princeton, Ill., August 8, 1890.

REV. HARVEY CURTIS, D.D.

REV. HARVEY CURTIS, D.D., THIRD PASTOR.

Rev. Harvey Curtis, D.D., the son of Elisha and Resign (Clary) Curtis, was born in Adams, Jefferson county, N. Y., May 30, 1806. He was educated at Middlebury College, Vermont, graduating in August, 1831, with the highest honors of his class. After studying two years in Princeton Theological Seminary, he returned to Middlebury as a tutor. In 1834 he was licensed to preach by the Presbytery of Troy, N. Y., and in the spring of 1835 became the stated supply of the church in Whiting, Vt. Later in that year he was ordained by the Brandon Congregational Association as pastor of the Congregational Church in Brandon, Vt., where he remained until 1841, when he removed to Cincinnati to assume the agency of the American Home Missionary Society. In 1843 he accepted a call to the First Presbyterian Church, of Madison, Ind., where he remained until the call came to him from the First Presbyterian Church of Chicago.

The records of the Session contain this note, under date of August 26, 1850:

Session met and opened with prayer by the Rev. Harvey Curtis, who sat as moderator for the first time after his acceptance of the pastoral charge of this church.

Dr. Curtis' pastorate in Chicago was characterized by unusual acceptance and usefulness, though he came at a critical period in the history of the Society, when its property was incumbered with a heavy debt and its membership much reduced by strife and dissension. Subsequent revivals, under his earnest ministrations, added large numbers to the membership of the church, and the growth in the wealth and population of the city (23,000 in 1850 and 97,000 in 1857) enabled the Society to dispose of its property to advantage, pay its debts, and secure for itself a better location on Wabash Avenue.

"He was prevailed upon against his own desires," says Dr. Barrows, "to accept the presidency of Knox College, Galesburg, Ill., in 1858, where he laboriously and honorably served till his death, September 18, 1862."

Dr. Joseph F. Tuttle, president of Wabash College, in a letter to Dr. Barrows, at the time of the Jubilee Services in 1883, giving some recollections of Dr. Curtis, says:

He was a charming companion. As a preacher he impressed me with the feeling that he was very sincere and earnest. He was an able preacher, and not unfrequently truly eloquent. In the General Assembly he was a fine debater, clear, earnest and master of himself. He shared in the great debates which made the Assembly (New School) so fascinating and aggressive, especially when slavery and the subject of church extension and home missions were discussed. Not an extremist, he was strongly in favor of the plans which were so splendidly foreshadowed in Dr. Mills' great sermon on Home Missions before the Assembly at Utica in 1851.

Dr. Curtis, when I first saw him, was, physically, very vigorous; he had a good presence, a ringing and manly voice, an easy command of strong English words, and an air of earnestness that had no hint of affectation, and that made him a strong man in the pulpit and on the floor of an ecclesiastical assembly.

Speaking of Dr. Curtis' pastorate here, Dr. Humphrey says:

Though his church was more than once sorely tried during his administration, he conducted it through its perils with consummate wisdom, and left it a strong and harmonious body.

I am indebted to Mr. Henry M. Curtis for the excellent portrait of his father which accompanies this article.

REV. ZEPHANIAH MOORE HUMPHREY, D.D.

REV. Z. M. HUMPHREY, D.D., FOURTH PASTOR.

While collecting material for this work, I wrote to Mrs. Humphrey, asking where I might obtain a copy of the Memorial Sketch of her husband, prepared by Rev. David Torrey, D.D., of Cazenovia, N. Y. In her reply she said:

NEW HAVEN, CONN., May 24, 1899.

It is as if a hand had touched the strings of an instrument which had stood a long time silent, to have you ask for a copy of the Memorial of my dear husband. And from what source would I so like to have the touch come as from the dear old First Church of Chicago, the Zion to which was given the freshest, ripest and best period of his ministry.

The Memorial Sketch is an affectionate testimonial from one who knew Dr. Humphrey well, from the time he entered college "until he finished his course on earth and entered into rest." [1]

Zephaniah Moore Humphrey was born November 30, 1824, at Amherst, Mass., and was named in honor of Dr. Zephaniah Moore, the first president of Amherst College. His father, Dr. Heman Humphrey, was at that time it second president.

The ancestors of Dr. Humphrey, both on his father's and mother's side, were of good New England stock. In the Humphrey line may be found one governor of Massachusetts, and one governor of the New Haven colony—men whose strong characteristics were "piety and integrity." Zephaniah's paternal grandmother was Hannah Brown, a direct descendant of Peter Brown, who came over in the "Mayflower" in 1620. She was sister of Capt. John Brown, of West Simsbury, Conn., and he was father of John Brown, of Ossawatomie, so that Zephaniah's father was own cousin to John Brown, of Ossawatomie. Zephaniah's mother was

[1] Memorial Sketch of Zephaniah Moore Humphrey, by David Torrey. Lippincott & Co., Philadelphia, 1883. Dr. Torrey died September 29, 1894, at Cazenovia, N. Y.

Sophia Porter, daughter of Noah Porter, of Farmington, Conn. Her brother, Noah Porter, became pastor at Farmington, honored and esteemed in a pastorate which covered nearly sixty years. Of the children of the latter his son, Noah, became the distinguished professor of philosophy, and afterward president of Yale University, while the daughter, Sarah Porter,[1] was for thirty years proprietor and beloved principal of the well known Farmington school for young ladies.

The years of Dr. Humphrey's childhood were passed at Amherst, among the wooded hills of the Connecticut valley, in the midst of a panorama of natural loveliness and beauty, scarcely to be surpassed in the whole world.

He entered Amherst College in 1839, and after graduation in 1843 spent a year or more in charge of a select school at Crednal, Loudon county, Va. He returned north to spend a year at Union Seminary before going to Andover in 1847, where he came under the guidance of that prince of teachers, Professor Park, completing his course in 1849. In 1850 he became pastor of the First Presbyterian Church in Racine, Wis. On April 20, 1853, he married Miss Harriette Sykes, of Westfield, N. Y. In 1856 he accepted a call to the Plymouth Congregational Church, of Milwaukee, remaining there until he began his work in Chicago.

Dr. Humphrey's pastorate in Chicago commenced May 15, 1859. At the installation services on Tuesday evening, June 17, Rev. Yates Hickey, the moderator, offered the introductory prayer, read the Scripture lesson and propounded the usual questions to the pastor and people. Rev. Henry Neill, of Detroit, preached the sermon from the text, Romans ix: 16, 17:

So then it is not of him that willeth nor of him that runneth, but of God that showeth mercy.

For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that My name might be declared throughout all the earth.

Rev. Robert W. Patterson, D.D., offered the installation prayer. The charge to the pastor was delivered by

[1] Miss Sarah Porter died at Farmington, February 17, 1900, aged 87 years.

Rev. A. L. Brookes, and the charge to the people by Rev. Harvey Curtis, D.D.

Dr. Humphrey's ministry covered the entire period of the Civil War, four years of intense excitement and stirring events.

"The pastor of the First Church," says Dr. Barrows, "was not found wanting in this great national emergency; nor were its members, for they were enrolled among the nation's defenders and among the nation's martyrs."

After nine years of earnest, blessed work, Dr. Humphrey tendered his resignation for reasons which were set forth in a letter read to the congregation Monday evening, February 3, 1868:

Dear People: Grace be unto you, and peace from our Lord Jesus Christ. It is with unfeigned regret, that I lay before you my request that you will unite with me in asking the Presbytery of Chicago to dissolve the ecclesiastical ties which now subsist between us; our present relations to cease with the last Sabbath of February.

It is now nearly nine years since I became your pastor, and I may truly say, that while those years have constituted a period of prosperity to the church, they have been as full of happiness to me as you could make them. The cordiality with which you welcomed me at first has been more than sustained. I have long felt sure, not only of your interest, but also of your love. Until within a few months, I had cherished no thought or wish to leave you.

The pastor then referred to the call he had received from Calvary Church, of Philadelphia, and the health of a beloved member of his family which had been seriously impaired during the previous winter by the rigorous climate of Chicago, for whom a further residence in this city would be hazardous.

I at once communicated these facts and my impressions to your Session and promised to visit the church which had called me. My reception, my observations and inquiries, were most satisfactory, and left but little doubt in my mind that a removal to Philadelphia would promote the health and lengthen the life so dear to me and of so much consequence to my work.

May God bless you for the past, and send you a pastor around whom you will gather with the unanimity with

which you have gathered around me and mine, and who will do far more for your spiritual prosperity than I have been able to accomplish.

Dr. Humphrey removed to Philadelphia in the autumn of 1868 and remained there seven years as pastor of Calvary Church. When the General Assembly met in the First Church of Chicago in May, 1870, Dr. Humphrey was chosen moderator. In September, 1875, he entered on the duties of professor of "Ecclesiastical History and Church Polity" in Lane Theological Seminary at Cincinnati, continuing there until his lamented death, which occurred November 13, 1881. Dr. Humphrey was buried in Graceland Cemetery, Chicago.

REV. ARTHUR MITCHELL, D.D.

REV. ARTHUR MITCHELL, D.D., FIFTH PASTOR.

Rev. Arthur Mitchell, D.D. was born at Hudson, N. Y., August 13, 1835. After his graduation from Williams College in August, 1853, he was engaged one year as tutor at Lafayette College in Easton, Pa. He then devoted one year or more to foreign travel.

His theological studies were pursued at Union Theological Seminary, entering in 1856 and graduating in 1859. He then accepted a call to the Third Presbyterian Church, of Richmond, Va., where he remained until May, 1861. He was married October 9, 1859, to Miss Harriet E. Post. The following letter from Rev. P. B. Price, who succeeded Dr. Mitchell at Richmond, gives an interesting account of his work while in the south:

ROANOKE, VA., June 9, 1899.

Rev. Arthur Mitchell entered upon his duties as pastor of the Third Church, of Richmond, on the last Sabbath in May, 1859, and continued in this relation till the 27th of June, 1861, when he returned to New York City.

During this time I resided within the bounds of the congregation, of which I afterward succeeded him as pastor.

His preaching and his pastoral work, his social qualities and his zeal and diligence attracted much attention from the beginning of his ministry; the church grew and prospered under his care. His voice and manner in preaching were pleasing, and his sermons gave evidence of careful preparation. The Spirit attended the word spoken by him, the people sustained him by their sympathies and prayers, and through the blessing of God upon his faithful labors in private as well as upon his sermons, there were frequent professions of faith and additions to the church. He was distinguished for conscientiousness in the performance of all his duties, and would make important sacrifices for conscience' sake.

Under this influence he reached the conclusion that he ought to spend his vacation in preaching to the destitute, rather than in idle rest, for recreation. He went away in the summer to southwest Virginia and preached in protracted services to some obscure people in Grayson county.

His labors were blessed, and the people showed that he had won their affection and excited their gratitude. The brethren of the Presbytery were warmly attached to him.

After he left Richmond I visited him in Morristown, N. J., in 1866, where he was pastor of a large and important church, and was much esteemed. He told me that he was preaching there the same simple Gospel sermons that he had preached in Richmond.

I had the use of Mr. Mitchell's library until I could send it to him after the war. It abounded in evidences of his studious and pious habits.

When he came to Richmond, soon after the war, he left with me $200 to be distributed among those of the congregation who were in need at that time; some were in this condition who had not known the ills of poverty before.

Dr. Mitchell's next pastorate was with the South Street Presbyterian Church, of Morristown, N. J. Here he labored from October, 1861, until he began his work in Chicago in the autumn of 1868.

In his letter of acceptance to the First Presbyterian Church of Chicago, dated August 24, 1868, he says:

I accept the call which you have tendered me to become your pastor. It is with many fears, lest I shall prove insufficient for so great a work; but relying on your effective co-operation and on the aid of the Holy Ghost, and, praying for that "sufficiency which is of God," I am willing to undertake the sacred task.

I hope to remove to Chicago by the middle of October, but doubt whether I shall be able to enter fully upon the labors of my pastorate before the first of November. If it is possible for me to do so earlier, I will. Upon one point allow me a frank, plain word. I fear that in a congregation of the size of yours I shall not be able to maintain that system of general visitation which some pastors have the strength to observe, and which I know is of the utmost usefulness.

Pray, dear brothers, that God may be my daily wisdom and strength, and that I may come to you in the fullness of the blessing of the Gospel of Christ. May grace and peace be multiplied unto you all.

Dr. Mitchell preached his first sermon as pastor of our church October 25, 1868, from Isaiah lxiv: 6: "But we are all as an unclean thing, and all our righteousnesses are as filthy rags." He was installed November 10, 1868.

It was my privilege to hear him for the first time on a

Sunday morning soon after his installation. When the hour for opening divine service had arrived, the new pastor came promptly into the pulpit—a slightly built man, about five feet six inches in height, with dark brown hair, moustache and eyes, and a kindly, earnest face, which fairly glowed with enthusiasm as he became interested in his subject. The sermon that day was on congregational singing, how to promote it, how to elevate it; a subject with which the preacher, a good singer himself, was perfectly familiar, and which he handled ably and skillfully. Dr. Mitchell believed that much of the music used in church worship should be of a kind in which the congregation could take a hearty part. The minister spoke simply and unaffectedly, without any attempt at oratory; but there were few in the congregation that morning who did not go away fully convinced that here was a man of whose sincerity and piety there could not be the slightest question: elements of his character which afterward won for him the respect and esteem of all the people in this city.

Dr. Mitchell always took a great interest in municipal reform; he attended the primaries regularly, worked at the polls, and often preached from the pulpit on the responsibilities and obligations of citizens in such matters. The scenes in connection with the ballot box stuffing at the South Town election, April 4, 1876, which he witnessed with other citizens, and the outburst of popular indignation when three disreputable candidates declared themselves elected collector, assessor and town clerk—all these matters will be recalled. When the election of these men was contested by a citizens' committee before the justices of the peace of the South Town on April 15, the evidence of the witnesses showed conclusively that the ballot boxes had been tampered with; the statement of Dr. Mitchell was particularly clear and positive. The court decided accordingly, declaring that there was no valid election and that vacancies existed in the offices of collector, assessor and town clerk.

The Chicago *Tribune* of April 17 said of Dr. Mitchell's action in this election:

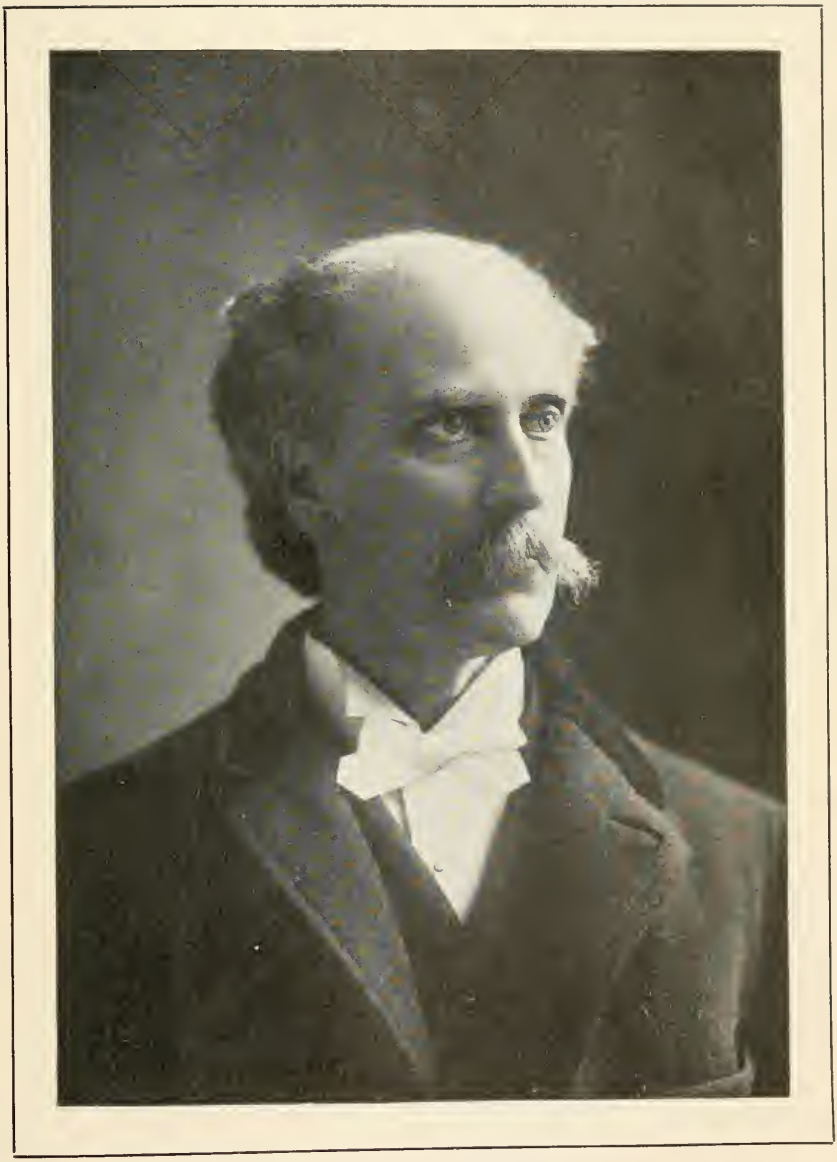
Rev. Arthur Mitchell, D.D., "the little dominie" of admirable resources in connection with the recent stirring events in the South Town, preached yesterday in the First Presbyterian Church on the duties of Christian citizens in the present crisis. A clergyman who knows how to act, ought to know how to preach about an emergency.

Among the important sermons of Dr. Mitchell was that on systematic giving, entitled "The King's Business," on the text, I Cor. xvi: 1, 2: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye," delivered from the pulpit of this church January 19, 1879. This sermon resulted in establishing the system of annual pledges and weekly offerings, for the various benevolent causes.

In August, 1880, the pastor accepted a call from the First Presbyterian Church of Cleveland, Ohio, and preached his farewell sermon in Chicago October 17, 1880.

He resigned his pastorate in Cleveland to accept the position of secretary of the Board of Foreign Missions, entering on his duties in New York City July 4, 1884. Few men were better informed on the work of foreign missions than Dr. Mitchell. It had been with him a subject of careful, earnest study from the commencement of his ministry, and he knew the needs and resources of the Board and the work in the mission fields, as he knew his Bible.

In July, 1889, he started, under the appointment of the Board, to visit the mission stations in Japan, Korea, China, Siam and Syria, returning to New York City in July of the following year. While on that tour he was taken seriously ill in Siam, and several months elapsed before he could resume work; the Board accordingly requested him not to begin his duties in New York City until October, 1890. In the spring of 1892, his health again showing symptoms of giving way, the Board allowed him a vacation of three months for a trip to the Pacific coast, where he regained a fair amount of vigor. In November of that year he went to Florida by the advice of his physician, returning north early in the following year. His death occurred at Saratoga, N. Y., April 24, 1893. His last public address was at Albany in October, 1892, before the Synod of New York.



REV. JOHN HENRY BARROWS, D.D.

REV. JOHN HENRY BARROWS, D.D., SIXTH PASTOR.

Rev. John Henry Barrows, D.D., was born July 11, 1847, in Medina, Lenawee county, Mich. His parents were Rev. John M. Barrows, afterward professor of natural sciences in Olivet College, Mich., and Catherine Payne Moore, an early graduate of Oberlin College. He united with the church in Olivet in 1863, and was graduated from Olivet College in June, 1867. After studying one year in Yale Theological Seminary and one year in Union Theological Seminary, Dr. Barrows went to Osage county, Kan., remaining there two and a half years, doing home missionary and educational work. He then preached one year or more to the Congregational Church in Springfield, Ill., and after a year abroad and five months of study at Andover Theological Seminary, he was settled in 1875 as pastor over the Eliot Congregational Church, of Lawrence, Mass., where he labored nearly six years. In December, 1880, he was installed over the Maverick Church, of East Boston, Mass., from which he was called in 1881, to the First Presbyterian Church of Chicago.

During the fourteen years of his pastorate in Chicago, 1,200 members were received into the church and Railroad Chapel, of which, for so many years, Rev. Charles M. Morton was the faithful minister. In all missionary and reform work, in every enterprise for bettering the civic life of Chicago, Dr. Barrows always took an active part. He is among the most noted speakers of this country, whether before missionary, temperance or Christian Endeavor conventions, or on the lecture platform. His address on "America," given at the opening of the Spring Palace, Fort Wayne, Tex., before the Presbyterian Social Union, of St. Louis, and before the Synod of Indiana, rings with patriotism, and is a powerful argument in support of Home

Missions. His lectures on "Samuel Adams," "James Russell Lowell," "Hugh Miller," "John Stuart Mill," "Shakespeare," "Wendell Phillips" and "Jerusalem," have been delivered in many parts of this country.

Among the notable sermons preached to the people of the First Church, which, afterward published, had a wide circulation, are those on: "The Perfection of the Bible," "The Nation and the Soldier," "The Nation's Hope," "Religion the Motive Power in Human Progress," "Christian Manhood," "Reason in Temperance," "Christ and the Poor," "Martin Luther," "Christian Hospitals," "The World of Books," "Municipal Patriotism," "Saving Our Country," "Glorifying God" and "Eternal Enjoyment."

The *Pulpit Treasury*, of New York, June, 1884, says of Dr. Barrows:

His peculiar function is to preach. It is at the altar his lips are touched. His extraordinary gifts are all arranged along the line of power in spoken speech. His sentences are polished shafts. Even his voice, which is of a rich and peculiarly resonant quality, contributes toward magical effect. There is something magnetic about his personal appearance. He is noticeably tall and lithe in form. His physique, at first sight, does not indicate such enormous endurance as he seems to possess. Perhaps no preacher in America carries a heavier ministerial responsibility.

The parliament of religions, which met in Chicago during the World's Fair, was organized by Dr. Barrows, as a plan for bringing together in one assembly "representatives of all the great historical faiths in the world —Brahmans, Buddhists, Moslems, Parsees, Confucians, Jews and the great churches of Christendom." In this work he had the cordial assistance of religious leaders in every part of the world.

One direct outcome of this religious convention was the founding by Mrs. Caroline E. Haskell of a lecture course at the University of Chicago, with an income sufficient to provide a series of lectures in India, on the relations of Christianity and other religions; these lectures to

be given in the large cities of India. Dr. Barrows was invited by Mrs. Haskell to open this course of lectures.

Realizing that his heart was in this new and broader field of work, to which he had been called, and that a change of scene and labor would be to his benefit, Dr. Barrows tendered his letter of resignation Sunday morning, November 25, ~~1896~~: 18

I desire to present to you this morning a communication similar to the one I have already offered to the Session. Fourteen years and more have elapsed since the call to the pastorship of this church was placed in my hands. In accepting that call I was clear as to my duty. The acquaintance which I have had with this company of Christians has only deepened my affection for the mother church of Chicago. Its history, benevolence, its devotion to the kingdom of Christ and that spirit of unity which has marked its life, are widely known and honored. Among the ministers of this church I have served you longest.

But the time has now come when I am clear in my judgment that I am called of God to resign this charge in order that I may have the privilege of establishing the Christian work in India, to which I have been providentially summoned. It is my purpose and hope in December, 1896, to go to Bombay, Calcutta and Madras to deliver courses of Christian lectures, to which I have been appointed by the University of Chicago, and to which invitations have been extended by several missionary conferences and by many men of wisdom and influence in the East.

I do not need to reaffirm my faith in the great and useful future of this church. The workmen change, but the work goes on. My loving interest in this people will be unabated and abiding. It is no easy thing to sever ties of such strength and preciousness,—ties which have never been so strong as during this last year of my ministry among you. Your kindnesses in joy and sorrow have been numberless and will always be gratefully cherished.

In whatever part of the one field, which is the world, my lot may be cast, wherever, in the providence of God, I may continue my life work of preaching the Gospel of Christ, the strong affection which I cherish for this church and community will be continued.

Dr. Barrows' last service in this church as its pastor was on Sunday morning, February 16, ~~1897~~. He passed the summer and autumn in Germany, preparing for his

1896

work in India, and the winter of 1897 and 1898, delivering a course of lectures on the Christian religion in Bombay, Calcutta and Madras. Since his return to Chicago, in May, 1898, he has brought out three works: "Christianity, the World's Religion," "A World Pilgrimage" and the "Christian Conquest of Asia" (1899).

At a special meeting of the Board of Trustees of Oberlin College, held November 29, 1898, Dr. Barrows was unanimously elected president of the institution. He entered on the duties of his office January 4, 1899.

POSTLUDE.

The history of the First Presbyterian Church of Chicago, as given in these pages, treats chiefly of the growth of the Society and of matters of immediate interest pertaining to the services, without touching on other departments of its work, such as the Sunday School, the Railroad Mission and the various missionary and benevolent organizations sustained by the church—a field which has been of great import in its life, but for which exhaustive resources are not at hand.

In the articles on choirs and psalmody I have by no means intended to offer a scientific essay on the development of church music. Aside from giving some information regarding persons and events comparatively little known, I have confined myself to an outline of the progress in the musical part of divine worship, since the time when our fathers and mothers sang in the choir.

If, in presenting the growth of this venerable Society, "The Church on the Frontier," "whose life and influence," as Dr. Barrows says, "has run parallel with the strenuous and widely expanding life of a city which has in a generation and a half become one of the chief commercial centers of the world," I have added any facts which will be held dear by the present generation, and which would otherwise have faded into oblivion, I shall feel that my task has not been entirely in vain.

OFFICERS.

1900.

Rev. W. J. Chichester, D.D., Pastor.

ELDERS.

Franklin Ames.
Samuel Baker.
Addison Ballard.
Charles L. Bingham.
Hamilton Borden.
Henry W. Dudley.
Henry H. Munger.
Henry D. Penfield.
William H. Swift.

DEACONS.

Charles Alling, Jr.
Henry M. Bacon.
Walter Frazer Brown.
Tracey C. Drake.
Earl C. Greenman.
William A. Magie.
George W. S. Matheson.
Josiah W. Perrine.
Alexander H. Seelye.

TRUSTEES.

William H. Swift.
Caryl Young.
Marshall Field.
William E. Kelley.
Tracey C. Drake.

COMMITTEE ON MUSIC.

Philo A. Otis.
William H. Swift.
Charles D. Irwin.

SEXTON.

Charles Hugo Koehring.

ERRATA.

Page 34, 30th line. For "Lorena," read, "Lurena."

Page 34, 31st line. For "Adella," read, "Della."

Page 53, 30th line. Read, "Mrs. F. A. Thomas, Miss Jessica Haskell and Mrs. J. Schmahl."

Page 55, 3rd line. For "January 1, 1876," read, "January 9, 1876."

Page 55, 11th line. For "January 1, 1877," read, "February 18, 1877."

Pages 72, 73, 74, 75. For "Mrs. Katherine Fisk," read, "Mrs. Katharine Fisk."

ADDENDUM.

Mrs. Antoinette Whitlock Freer, widow of the late Mr. L. C. P. Freer, died Sunday, March 11, 1900. She was received into the membership of the First Church, April 5, 1845, and at the time of her death was the oldest living member.

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